# Chistia Sufi books Part two

Mausoleum of Hazrat Khaja Moinuddin Chisti

Translated by
Mohammed Abdul Hafeez
Amazon Kindle author

# Preface

The collection of eight Chista books of speeches (Malfuzat) of six great Sufi masters of the Chisti order who were like the forefathers of this noble path and these Sufi masters are well known for all over the world.

The books of 8 Chisita were written in the Persian language and were later translated into Urdu language. These Shaykhs include Khwaja Usman Harooni, Khwaja Ajmeri, Khwaja Bakhtiar Kaki, Khwaja Farid, Khwaja Nizamuddin, and Khwaja Naseeruddin Chiragh Dehlavi.

The names of eight Chistia books available in the Urdu language are as follows. Among the following eight books have been translated first time by me into English and these 2 books are added in this book and their titles are as follows.

1. Anis al-Arwah
2. Dalil Arifin
3. Fawid al-Salikin
4. Rahat al-Qulub
5. Israr al-Auliya
6. Fawid al-Fawad
7. Afzal al-Fawaid
8. Maftal-Ashiqin

The above eight books have been translated first time by me into English from the books of the Urdu

language. As you know well that these are about 800 years old books of heritage for which you will get immense knowledge of advice and discourses of Sufi masters in India who were wholly responsible for the preaching and propagation of Islamic mission in the sub-continent of India. The first Chistia book is written by Hazrat Khaja Moinuddin Chisti.

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he finds this time cooked vegetables and which he was taken out from the cauldron. When Darwish saw all these things, then he said he should not live here and in those days he was dying there.”

Upon this, he said “When Darwish will cause of these things, then he could not live. Afterward, he told with his holy tongue that whatever the pious persons used to reveal due to their condition of intoxication as they belong to persons of the intoxication and against this the prophets are people of Sahu (sobriety). Hakim Sanai says “Intoxication is called that thing in which, if he reveals any skill so, there should be no delay in this matter. Upon this he said “For men of revelation and miracles are in the place of the veil and the work of constancy is love.”

**Different issues**

On the Monday on 23rd of Ziqad month in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh. Upon coming to one person, Khaja Sahib told him “ To whom your, ancestors have pledged?, and what is their master’s name.?” And he replied, “ They were disciples of Sheikh Jalaluddin Tabrazi.” Khaja Sahib told that Sheikh Jalauddin used to make his disciples very few persons. At that time, Qazi Hamiduddin and Moulana Burhanuddin Gharib were present at the meeting place and they said, “ Upon such pious and Sheikh he did not make many persons his disciples.?” Khaja Sahib said “ Whether he makes disciple or not, but there will be no difference in his piousness and greatness of the Sheikh. And its example is like that there are two persons are there in both of them there are essence and power to bring into existence and with one there will be born sons and at another person there will be no born sons and from this it is not necessary for him and

there will make no difference about his male sex. And but it was very less seen in this matter and prophets have passed such like persons. So on the day of judgment one prophet will come there with his nation and some will have less and some will have more with him. One prophet will come there with only one person with him and from this it is not necessary that there is a fault in his prophet-hood. And in this same way understand about master and disciple."

**Sama (ecstasy) and Wajad (rapture)**

On Sunday on the 29th Zil Quad, in the year 707 Hegira, I was sanctified to touch with the feet of the Sheikh. At the time of Sama meeting there will be a rapture and for this matter, the discussion was started. He said there are 99 names are there and in them "Alwajid al-Majid" is included in it. The meaning of " Wajid" is the giver and upon this he said "Wajid" came from the word "Wjad" and it means the forgiver like "Shakur" and its meaning is thanksgiving persons and in the names of Allah its meaning is available as who accepts thanks and, in the same way, Wajid's meaning is the giver of Wajd (rapture).

Afterward, the discussion about Sheikh Shabuddin Saherwardi was stated that he did not use to hear Sama. He told with a holy tongue that " Sheikh Najamuddin Kubra used to say that more and more grace was given to Sheikh Shahabuddin but he was not given any taste of the Sama (ecstasy) to him." After this, the discussion of engrossment of the endeavours of Sheikh Shabuddin was started. Then he said " One day

Sheikh Ouhd Kirmani came to visit Sheikh Shabuddin then at that time Sheikh was folded his prayer carpet and kept it under his knees. This thing is the very great mark of respect for learned person. In short, when the night was started so Sheikh Ouhd Kirmani demanded Sama so Sheikh Shubuddin called Qawwals (choristers) and have arranged Sama (ecstasy) meeting and he himself went on the corner side and he himself was engaged in obedience and in the invocation of Allah. Sheikh Ohud and other persons were engaged in the night in the Sama meeting. When at the time of daybreak the servant of shrine told in the service of Sheikh Shahabuddin as there was Sama meeting in the night so there should provide food to all persons. So Shaikh asked him whether Sama was held on the last night.? The servant told him " Indeed and he told him he was not known in this matter."

Afterward, Khaja Sahib said " From this it is known Shaikh Shuhabuddin's amazement was such that he was very much engaged in the invocation of Allah and that there could not be overwhelming of Sama upon him. When there will be a stop of Sama meeting, then Sheikh Sahib heard Quran. Sheikh Shahabuddin, so he could not hear the Sama despite its overwhelming of it there and he could not hear completely. From this, it can imagine that he was engaged in the invocation of Allah."

After this then the discussion about the graves (cemetery) of the Suhader was started. So he said " There were buried many pious people. Upon this, he was asked " Whether I have seen the cemetery

of Suhader? ”.So I said “Yes”, I have seen it and have visited the grave of Shaikh Hussain Ranjani and Ali Huejeri and both of them were disciples of one master. And he was Qutub (highest cadre in the spiritual pivot at axis) of his time. Ali Ranjani was lived in Suhader for a long period. After some time, their master told Khaja Ali Hujeri to go and reside in the Suhader. And Ali Hujeri told him that Hussain Ranjani is there. He told him “To go.” So Ali Hujeri went to Suhader as per his order and he was reached there in the night time. In the next morning, the funeral of Sheikh Hussain was taken toward the cemetery.

Afterward, the discussion about the poem was started. He told “Mashaiq (learned persons) were written many best poems. For example, Ehud Kirmani, Sheikh Abu Saeed Abul Khair and other pious persons and among them well known are Sheikh Saifuddin Bakharzi and who was memorized all knowledge. Once the disciples told him in his service that “ Every person was written one or another book so why he did not write.?” Then he said, “ Think his every line of his poetry as a book and with that, he told to the compiler of the book to perform Ishraq (mid morning) prayer as follows.”

“ In the first rakat after Surah Fateha to recite Ayat al- Kursi up to Khalidoon. And in the second rakat from Amana Rasool recite it completely and from Allahu Noor Samawat to Alaihim. Upon this perform two rakat of prayer and prayer of Istaqara (prayer for dream serving as augury).

In the first rakat after Surah Fateha to recite Sura Falaq and in the second rakat Wan Nas. ”

Afterward, he said “ About prayer of Istaqara (prayer for dream serving as augury) as follows. In the first rakat after Sura Fateha to recite Sura Kafiroon and in the second rakat after Surah Fateha to recite Sura Iqlas and after this two rakat of Dogana (supererogatory prayers) and supplication. He said about two rakat of prayer more, I will give you details. On the day when Sheikh of Islam Khaja Fariduddin given me the order to perform six rakat of prayer, of Ishraq (mid-morning prayer) and he said he will inform him some more details.”

**Rules of the meeting place**

On the Thursday on the 11th of Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time of discussion of about the rules of the meeting place was in progress. Then he said “ The name of rules is that when one who will enter into the meeting place and if he will find the empty place then he should occupy that place and sit there. At the time of visiting in the service of the master then leave thinking to sit upper or lower side, but sit in the place where ever you will find it because it's the place which belongs to the common person in the meeting place.”

Afterward, he said “Once the prophet of Allah was sitting at a place and his companions were sitting around him in a circle. At that time, three persons came there. One person among them, he was finding a place in the circle and he sat there. The second person was not getting placed in the circle. He sat at the back side and the third person returned back from there. After some time, the prophet of Allah said, “ At this time Angel Gabriel

came there and he informed me that Allah says the person who sat in the between the circle to whom He was taken him in his custody. And who sat behind from others, so He is ashamed of him and on the Day of Judgment, We will not disgrace him and the person who left from there and he is away from Our mercy."

Afterward, Khaja Sahib said " The rule is the name of that thing when one who will come in the meeting place, then he should sit at the place where ever he finds it. And if he will not find a place in the meeting then he should move toward backside, but he should not sit in the between the person because one who sit in the between being cursed person."

**The reading of the Quran**

On the Sunday on the 21th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh and at that time discussion about the reading of the Quran was started. And he was told with his holy tongue that " If the reader will find pleasure and comfort in any verse then he should read it many times. Upon this, he said " The condition of reading of the Quran and Sama (ecstasy) meeting and from which there will be available felicitated and there are three kinds of it and which are as follows."

1. Anwar (lights)
2. Ahwal (condition)
3. Isar (effects)

And these three are sent down from the angelic world and the world of heaven and these

three are falling down in places on the souls, hearts and limbs and the Anwar (lights) are falling down from the angelic world on the souls, Ahwal (condition) from the world of heaven and will fall on the hearts and Isar (effects) are falling down on limbs from angelic world. And in the first condition in Sama meeting it will prevail from the angelic world on the souls and afterward, whatever which is prevailing in the heart and it is called Ahwal (condition). And which is prevail from the world of heaven in the hearts and after it, there will action and movement and lamentation will be shown and it is called Isar (effects) and which will be prevailed on limbs from the world of angels."

Afterward, for some time the discussion was started about Tasadaq (charity) and he said "If there will be five conditions in Sadqa (charity) then it is accepted. And from it, two are before giving away of charity and two at the time of giving of charity and one will be there after it. The two conditions before giving away are that whatever one who will give and which should be from legal income and which should be given to any pious person and who should not be used in the bad deed. The two conditions at the time of giving away are that first it should be given with humility and happily and joyously and secondly, it should be given secretly. And the condition after it is whatever he will give then he should not bring it on his tongue and forget it."

**The difference between Sadqa and Sudqa**

Afterward, he said " There is Sadqa (charity) and another is Sudqa and Sadqa its meaning is

charity and now left Sudqa and which is in the liability of dower and the meaning of both of them demand of Sidiq Muhabat (true love) so, with whom you want to marry, then one should love her truly so, he will bring in between liability of dower and which is given in the way of Haq (truth) and from which there will be found the love of Allah and its name is called Sidaq Mohabbat (true love) and from its name was given as Sadqa (charity).

Afterward, he said Hazrat Abu Baker (R.A.) brought one time 40,000 Dinars in the presence of the prophet of Allah. The prophet asked him “Whether he kept anything for his family members.” He said that “ Allah and his prophet is enough for them.” Afterward, Hadrat Umer Bin Qattab (R.A.) came there and he brought half of the amount than Hadrat Abu Baker Siddiq (R.A.). The prophet asked him “Whether he kept anything for his family members.” He said “ He was kept half amount for them.” Afterward, the prophet was given orders for the things brought by them.

Afterward, he told a story about Hadrat Abu Baker Siddiq (R.A.) that “On the day when he brought 40,000 Dinars into the presence of the prophet and on that day he wore the dress of rag with a stick with nails on it. At that time, Gabriel came in the presence of the prophet in the rag dress with tagged with nails so the prophet asked him “What is this dress.?” Gabriel told him, “ Oh : prophet there is a command for all angels to wear this dress by following of Hadrat Abu Baker Siddiq (R.A.) and on it stick nails.”

**The truth**

From there the discussion about the truth was started and he said “ One person had 55 Dinars with him and he thought in his heart that he should visit Kaaba. And to give this amount to the custodian and persons living there and with this intention, he left on his journey. During the journey period he finds one imposter and who was taken out his sword. So that person was taken out a bag of money and he was thrown out before him and he told him why he is killing him and take this bag of 55 Dinars and impostor took the money bag and he has given him back 55 Dinars to him and told him “Your truth was cool down his grave.”

## Tasadaq

Afterward, he told the story of about Tasadaq (charity) that “Once Hadrat Umar bin Qattab was given away one horse to one person as a free gift. And that horse became weak with that person so he wants to purchase back at a cost the horse from him and when he was told this in the service the prophet then he prohibited him and told him not to take back or purchase that thing if we get it for one Dirham.”

## The excellence of provision of food

Afterward, the discussion about the provision of food was started and he said “ One pious said the provision of food of one Dirham to the friends is better than charity of 20 Dirhams. And in this connection, he told one story that “ One Darwish came to see the governor of Bukhara and he said that he has some work to the king of the city so he should make his recommendation there. So he asked with him what is his, right? That he should

make a recommendation to him. Or whether I have any right upon him.? He said, “ One time you have cooked food and I have eaten food while sitting on your piece of cloth spread for serving dishes on meals and this is my right over you.” When he was hard then he went to see the king and he did the work of that person.”

**The dealings of buying and selling**

Afterward, he said about the affairs of indigent persons and their dealings of buying and selling. And in this connection, he said “ Sheikh Bedridden Ishaq was given him chequered carpet to one person and ask him to go bazaar and sell it there and told him to sell away on the system of Darwishi (Mysticism).” That person asked what is this.? He said to get the money, whatever you will available from there. ”

**Ibrahim bin Adham**

On Monday on 29th Zil Hajj in the 780 Hegira, I was sanctified to touch the feet of the Sheikh and the discussion about the qualities and the status about Ibrahim bin Adham was started. He said “He was living for a period of nine years in one cave and in that cave there was spring was there. He was used to living there and used to worship of Allah there. One night there was very much cold was there and due to his reason, there was fear of death due to heavy coldness. In the darkness of the night he got one dress from there and due to the wearing of it, he was becoming warm in the cave. During the day break, he was thrown away the dress and upon watching it carefully, he was seen, it was a big python and it was not dress and which was opened

his eyes and while spreading his hood it was moved there. So he was surprised in this matter. And at that time, he has heard a divine call in which he was heard “Najinak Min Al-talf bill-talf.” And its meaning and interpretation are that “ We have saved you from your killer through your killer.” The cold and snake were going to kill him, but We were saved from cold through snake.”

**The miracles of the pious persons**

Afterward, he said “ One Darwesh was fallen into the well and there was not available rope there from which he can come out from there. So he determined to die there. At that time, he was seen that one rope came hanging from the upper side of the well. So he thought it was the source of his salvation. And he caught it and he came out of the well. And he finds there that one tiger was hanging in the well and he has heard a divine call in which it was told. “ Najinak min al-talf bill-talf.”

From the discussion here about the miracles of the pious person started and he said “ There was a veiled pious person. And one claimant came there and he sat near him. And he wanted to check him and he thought in his heart that the eyes are blind in the manifest and it is expedient that it may be different in the sight of his innermost. So he addresses veiled pious person and said what is the sign of Vilayat (saintliness) ? and during this time one bee came there and sat on his nose. So that man flew it three times, but the bee came there and sat on his nose again. During this time, that person asked again what is the sign of the saintliness?. He said one sign of it is that on pious person bees will

not sit. Then the discussion about caring of the loaf was started and he said one young person became a disciple of Ibrahim bin Adham and who used to eat very much food. So Ibrahim bin Adham was surprised about his obedience and worship. So he scolded his soul that this young man who was becoming his disciple will do so much obedience, but you are not caring about this matter. Afterward, he came to know from the light of innermost that all this work belongs to Satan. Because that young man who used to eat doubtful loafs so Satan will do with him such obedience from him. When he comes to the details so he told the young man to eat the food from where he is eating his food. The young man starts eating food from the source of selling wood, then the overwhelming of the false worship was no more on him and he started little worship till that even he could perform the obligatory prayer with difficulty. And the work of the young was completed and he came in the straight way of the guidance.”

**The benefits of endeavours**

Afterward, Khaja Sahib said “ This secret is a facility of all secrets and which he was manifested. And Sheikh should do this work. Upon this, he told about obedience, if it will be less but in it, there should be more truth.”

Then the discussion about the benefits of endeavours was started and he said “ Sheikh Shujahuddin Kirmani did not sleep for a period of 40 years. After 40 years he has seen Allah in his dream and upon this wherever he goes, he used to take with him his sleeping clothes and he used to

sleep there and so that he could see again that wealth. One day he heard that wealth was possible him due to his wakefulness of 40 years.”

**Accumulation and Expenditure**

Afterward, he said “About the accumulation and expenses of the wealth of the world and he said the thing is described by two methods. First, is there will be accountability of legal earnings.? And there will be punished for the earning which was obtained from illegal sources. So there will be accountability for this type of earning. And there will be punishment for this reason. The other is that there will be punishment for legal and illegal earnings. Which is because under the sun of judgment day under which there will be standing and he will be asked from where you have got and where you have spent it.?

Afterward, he said some says it is saying of Hadrat Ali Ben Ali Talib (R.A.)

“ Halaha his WA home ezab WA Shaba thaha equip.”

And its meaning and interpretation is that there will be accountability of illegal wealth of the world. And there will be the punishment of illegal wealth and properties and also there will be a warning and punishment for the doubtful earnings.

**The acceptance of gold and silver**

Afterward, the discussion about gold and silver was started. He said “Some learned persons did not accept gold and silver.” He said “ There are conditions to take and use of it so one who will take it with truth and in this matter. He said If any

person will give it that person by thinking that he belongs to Alwai (belongs to the sons of the prophet) but he does not belong to Alawi so then taking gold and silver in that condition is becoming illegal."

Afterward, in this connection the discussion was started that "Any man should not take anything from anybody and also he should not think that it is better if any person will give him something. If he will get anything without demand and thinking, then it is legal for him. "

During this period, he told one story that "One pious person used to say he did not beg anything from anybody. Or he did not have the greed of anything. Yes, if anybody will give something, then he used to take it away and whether the person may be Satan. Khaja Saheb smiled and he said what is this pious said and its meaning is that the person who give me something and from which he did not know what is that thing and where he brought it. Because he did not ask for it."

Afterward, the discussion about the prophets was started and he said " For every prophet was given the option of staying more time at the time of death. If any prophet does not want to stay, then come towards Allah. When at the time of leaving of the prophet came then the woman of the paradise thought in her mind that the prophet knows in this matter. So see it whether he wants to stay with his companions for some more period of time in the world. When this thought came into her mind, then she saw at the prophet then the prophet told with his holy tongue which is as follows."

“ Ma Nabian al-Siddiqin Wal-Shuda Wa Salihin.”

All these benefits which are recorded in this book from the beginning of the month of Shaban in the year 707 Hegira to end of Zil Hajj in the year 788 Hegira and the above period are counted one year and five months and if Allah wills then he will be recording more benefits.

The End.

# Fawad al-Fawad Part Two

Mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi

By Amir Hasan Ala Sejzi

Translated by
Hafeez Anwar

These pages of lofty and profitable high advise belongs to Khaja Sahib of right and straight path and who is the Qutub (highest cadre in spiritual pivot at axis) of Qutub of the world and seal of the Mashaiq (learned) persons in the world and who is called Sheikh Nizamuddin who is leader of truth and Shariah (Islamic law) and religion and may Allah give him longer life so that Muslims will get benefits from his personality. And the advises and discourse which heard with his holy tongue were collected by me and I have written such things before. And its name was given Fawad al-Fawad, I hope that if Allah wills the readers of this collection will get tranquility of the both worlds.

**The visit of the master**

On the Sunday on the 2nd Shawwal in the year 709 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the leaving of the relation of the creatures was started and he said with his holy tongue that " He was used to sitting in his youth period with the people but there will desire in his heart when this will be over. As a matter of fact, those people belonged to education and who were used to busy in the invocation of Allah. Even though at the time of discussion, there will be hatred with them. So I told them many times I will not live in them and he is there as a guest with them for some period of time. " The compiler of the book asked him whether he used to say

before he was becoming the disciple of Sheikh Fariduddin Ganj Shaker." He said "Yes."

On the Monday of the tenth of Zil Hajj month in the 709 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion started with the visit of Sheikh during his lifetime and after his death. He said, " He, was visiting his master three times during his life and six times upon his death and it is mentioned that he was visiting his master during his life times ten or fifteen times."

Afterward, he said " Sheikh Jamaluddin visited from Hansi for seven times and he said Sheikh Najibuddin Mutawakil when he was visiting the first time, then at the time of leaving, he was requested to pray for him so that he can visit him like this again and sanctified to touch the feet of the Sheikh. Then Sheikh told him that "There are no needs for it and you will visit him a number of many times. So he visited him afterward 18 times. At that time of leaving18th times again he requested him in this matter, but he was becoming silent and did not reply him. So Sheikh Najibuddin thought he did not hear him. So he said again in this matter, but he became silent. And he left from there. Afterwards, he did not get a chance to visit him."

**Sheikh Bahauddin Zakaria and Sheikh Shabuddin**

Afterward, the discussion about Bahauddin Zakaria was started and he said "When Sheikh Bahauddin Zakaria was a disciple of the leader of Sheikhs, Suhabuddin Suherwardi and he did not stay with him for not more than 17 days. On the 17th day, Sheikh Shahabuddin was granted many

graces to him. When Sheikh Bahauddin Zakaria came to India and again he was wanting to visit his Sheikh and when he was starting a journey, then he was met Sheikh Jalaluddin Tabrizi and he asked him to return back and told him there is the order of the Sheikh that you should return back."

Afterward, he said about his piousness that " He was obtained the graces in 17 days and which could not be available to his other friends even with many years of time. Due to this reason, old disciples of the Sheikh were angered in this matter. They said we have done many years of endeavours, but they could not get nothing. And one Indian came and took away the Sheikdom. When Sheikh heard this and he said: "You bring wet wood so how it will give fire and he brought dry wood and he was given fire with one blow."

**Obedience and endeavours of Allah**

On the Thursday on 13th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh. And the discussion about the obedience and endeavours of Allah was started and he said that "Who is in the presence . And who in between two non-existences and so who is present in two non-existences so it should be thought as non-existent." Like during the period of menstruation when the woman will see the mark of blood on the first day and on the second day there will be no mark and on the third day, there will mark again so she thinks that the day in between them may be thought not as pure one."

Afterward, he said "Al-waged bane admin Kal Mazhar Almutaiqal Baina Amin." And its translation

and interpretation is that the life is in place of death and so what will be confident in it? And such short life should not be used in carelessness and without work and destroyed.” Upon this “ He said about a pious person who was used to busy in the worship of Allah always. And who does not have relation with the mankind. So for this reason, the people asked him the reason in this matter. So he said “He was living before for many thousand years in the non-existence. And also, after that, he will be non-existent. So the age of 100 years, which I have got should not be wasted and why it should not be used in the worship of Allah.” At that time, Moulana Mahmud Awadhi asked him “ Where do you live.? He said “He lived with Moulana Burhanuddin Gharib.”

After this, he said “Some parts of the land will ask other portion of land, whether any Zakir (one who remembers Allah) passed on from your place of land. Or whether sympathetic or sorrowful person was passed. And if he will say no then he will say as upon him Zakir was passed so, for this reason, it will feel as superior and noble in this matter.”

**Different advises**

On the Tuesday on the 20th Zil Hajj in the year 707 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, he came back from the funeral of his any relative. And about his condition as he said that “ The man was a pious and well-mannered person and he was not concerned with anything about a good deed or bad deed. And as such he did not hold any hand of any person. ”

Afterward, he said “When the man will learn

knowledge and due to this he will become noble and when he will do deeds then there will be an improvement in his work. On this occasion, the master should join the two things. This is to bring down the value of knowledge and action for the disciple. So that the disciple should not become self-conceited and should not become famous. Then he said to the deceased that he was alone at the time of his death and there was nobody from his relatives and other persons with him and only the personality of truth was him and which is the great felicity."

At this occasion, the discussion about Sheikh Shahabuddin, who was Qatib (orator) of Hansvi was started. He said " He was used to engage in hymns of Allah and said that " I have filled many of my covenants so now I am hoping for your side to fulfill Your promises. And at the time of my death, there should be nobody with me. Either the angel of death and another angel. And there will myself and Your personality."

Upon this, he said " Sheikh Shuhabuddin was a most dearest person of Allah and every night he used to sleep upon reading the Surah Baqer in the night. He said one night when he was reading Sura Baqer in one night and he has heard one voice from one corner of the house. All persons of the house were sleeping and so he was surprised about voice and also there was not a person who could say anything there. And he was heard also second-time call." When Khaja Sahib reached this point of the story, but due to overpowering, he could not complete it. And he began weeping and he said

there was addressed to Moulana Shahabuddin and with him there were many calamities and troubles were coming upon him. In the exactly in that condition he was a spent his life as per his will and wishes."

**Sama and its listeners**

After this for some time, he said about Sama and its listeners and he said to the disciples the listening of Sama is legal.

**Eman (faith)**

Afterward, the discussion about faith was started and he said "There are how many kinds of it. He said the infidel person will see the punishment at the time of death and then he will accept faith but that faith is not mess-up. Because that faith is not a faith of invisible, but if Momin (faithful) who did repentance at the time of death then his repentance will be accepted. But the faith of an infidel person will not be accepted at the time of death."

On the Wednesday on 11th Merhrram in the year 710 Hegira, I was sanctified to touch the feet of the Shaikh and at that time the discussion about books of the learned persons was started. One dear person was present at the meeting place and " He said one person was shown him one book and he said this book is written by him, but Khaja Sahib said that person is wrong and he didn't write the book."

Afterward, he said " Sheikh Ali Hujerwari when he wrote book '***Kashaf Mahjub'*** and at the beginning of the book he wrote his name and also

he added his name in  two or more places in the book. For this reason, because before he used to write Arabic poetry without mentioning his name so, for this reason, one person declares that Arabic poetry in his name and at the time of death he was dying without faith. When he has finished this discussion then he said that the time of death is a very tough time.”

**The signs of safety of the faith**

That is, to know whether one person left the world with faith or not? He said “ Signs of the safety of Eman (faith) is that at the time of death face should become pale and there should be sweat on the face. Afterward, he said when his mother died and at that time these signs were found.”

Afterward, he said “ To the persons who were present at the meeting that there are two Rakat of prayer are there which is to be performed after the Maghrib (sunset) prayer for the safety of the faith in which in the first rakat after Surah Fateha, seven times Surah Iqlas and one time Surah Nas should be recited and in the second rakat seven times Sura Iqlas and one time Surah Nas should be recited in the prayer and then go in the prostration and the following is recited three times.

“Ya Haiyu Ya Qayyum Shabti al-Eman.”

And upon this, he said “ The benefits of this prayer. Khaja Ahmeduddin was heard from Khaja Moinuddin and who was heard from Khaja Ahmed Azeem that there was one his friend and who was used to perform this prayer always. When they were at the limits of the city of Ajmer and at the

time of sunset time and at that place there was fear of thieves. So we prayed three rakat and two rakat and left from that place. But that person even though there was fear and he performed the prayer of two rakat. In short when his time of death came near so I went to see him and asked there how he was left from the world.? He was dying as per usual way." Khaja Sahib said Khaja Ahmed told me " The story of that person in such words that if he would take near the chair of fate, then he will witness that he left the world with faith."

Afterward, he said " About the two rakat of prayer and which is performed after the prayer of Maghrib (sunset prayer). One of my friends and whose classmate is Moulana Taqiuddin. And who used to say that a person was a pious and wise person and who used to perform always two rakat of prayer after Maghrib (sunset) prayer and in the first rakat after Surah Fateha 'Was Sama Zat Burj' and in the second rakat Surah Tariq used to recite after Surah Fateha. When he died, then Khaja Sahib was seeing him in the dream and asked how Allah treated with him there.? He told him. "When he was dying then there was came to the command that I have forgiven him for that two rakat."

**The prayer of Noor**

From the listeners, one person asked, is it called Salat Noor.? He said "No, but it is called Salat Baruj and in which there are two rakat are there. In which Surah Inam in the beginning is recited in the first rakat and it is finished on Yastizun and in the second rakat it is started from 'Alm Yarukum Ahlakna' and it is finished on

Yastizum and this prayer is called Salat al-Noor.”

**Incitement at the time of the sun rising and the sun setting**

Afterward, at this time, he said about incitement of the sun rising and its setting timings. That at the time of the sun rising, then on the roof of Kaba, one angel will call “ Oh people of Allah, the nation of Prophet Mohammed (peace be upon him) Allah was given your livelihood. There is one day which will be faced with you it means the day of judgment so for it do collect on something in the world. So do something about it that, is to pray two rakat of prayer and in each rakat after Surah Fatiha to recite five times Sura Iqlas.”

Afterward, when the night will fall, then the same angel will call from the roof of Kaaba “ Oh people of Allah, the nation of Prophet Mohammed (peace is upon him) Allah has given you this night and one more night will be faced by you. That is the night of the grave. So keep something for this night and do something. That is when the night will fall, then after the Maghrib prayer to perform two rakat of prayer and in every rakat after Surah Fateha to recite five times Surah al-Karifun.”

And afterward, he said with his holy tongue that “ Sheikh Jamaluddin Hansavi was given a narration of this Hadith (saying of the prophet.) and but he could able to remember of the Hadith but its meaning and interruption is the same which mentioned as per above.”

**Remembrance of the death**

Afterward, the discussion about the death was

started. The discussion about that situation which will provoke at the time of death. So he told with a holy tongue that “ The pious persons will be indicated of at the time of death as such that they are in a dream. Or his beloved is on the bed. At that time of death, they became such a person that they wake up suddenly. And they will find their separated beloved of the life on the bed. You can imagine the happiness which he gets in such situation. From the listeners, one person asked whether the pious persons will get available the power of observation in this world.? He said “ Indeed.” But he will see grace when he will be reached on the high level of the perfection. So then he becomes such a person, who will be sleeping in. And if he will wake up, then he will find his beloved on his bed. The Hadith of the prophet is as follows.”

“Al-Nas Niyam Naza Mutoe Enthiwa.”

And its meaning and interpretation is as follows

“All are sleeping and when they will die then they will be woken at that time. It means the man in which he used to engage in that work in the world and when he will die then such things will be given to him.”

**The death of the pious persons**

Afterward, the discussion about the death of holy persons was started and he said “ in Badayun City there was my friend Ahmed and who was a very pious devotee and having attributes of Abdals (an order of saints) and even though he was not educated, but he used to busy day time in the research of other Islamic (Sharia) orders and issues.

And he used to ask questions in this mater. When I was coming to Delhi then he was also coming there and then I have met him. He met me with great respect and he was asked about my condition and he did ask about the condition of my mother and he did not know about the death of my mother. When I told him then he was becoming disturbed and changed and he began weeping. When Khaja Sahib told the story up to here, then there was such lamentation which was overpowering for him so whatever he was told was not heard clearly. During the weeping, he recited one couplet of the Persian poetry and it was not known whether it belongs to him or Ahmed."

After that, he said " After some time Ahmed left of the world. I have seen him in my dream and as per his habit, he was asking me issues and the orders of Islamic law. I have told him whatever you are asking is a benefit to him in his life or after his death.? He said " Do you think the pious persons as dead?" At that time of telling the story, one mendicant came there and he began saying harsh words there as per their habits. But Khaja Sahib did not say anything to him. Whatever his demand for which he came was fulfilled by Khaja Sahib.

Afterward, he was addressed to the persons who were in the meeting place and he said "It should happen that many people came to see him and put their heads on his feet. And some will bring presents. So such type of persons should be allowed there. And so why not they will be allowed whatever they say even the matters of infidelity.? " Upon this, he said once one man from that group

came there and he began saying bad things to me. But I have not replied him. He said up to the time we will live in the world and there will be the fault of us and there will be thinking of you."

Afterward, he said "One man from this group of uncivilized came to see Sheikh of Islam Hadrat Fariduddin and he told him you have built an idol worship place. The Sheikh Sahib told him I have not built, but Allah made it. He said again, not you have made it.? The Sheikh Sahib told him whatever was made by Allah. Upon hearing this, he was becoming humiliated and he was returned back from there."

Upon this, he said " Once one mendicant came to see Sheikh Bahauddin and asked something from him. But he did not give him so he went outside and began fighting there. So he took some bricks to kill him. He told to close the door. He began throwing the bricks. After sometime Sheikh Bahauddin said he did not sit by himself and Allah was, asked him to sit there. When the door was opened, then they put their heads on his feet and they returned back from there."

Afterward Khaja Sahib told " When in the battle of Ahud in Madina many companions of the prophet were martyred and at that time angel Gabriel came over there and he said " Oh; Mohammed (peace be upon him) you also sleep one time in the martyrs so that the hour of anger may be passed away."

**The collection of treasures**

On the Wednesday on the 25th Muharram in the 710 Hegira, I was sanctified to touch the feet of the Sheikh. Then the discussion about the people who

used to have a habit of a collection of treasures was started. He told with his holy tongue that “ Allah created men with their different habits. And in among them, there are such people and when they get more amount than the expenditure they will not sit idle unless they will not spend more money. And there are some other persons are there and when they get whatever more money than they will desire more and more and this is the fate of beginning.”

Afterward, he said “ There will be getting comfort from gold and silver when it will be spent and when it will be no spent then there will no comfort available. For example, if anybody will desire of food and drink or clothes, etc. So unless if he will spend money, then he will not get these things. So it is known that from the money there will be an available comfort. So it will available due to the expenditure and saving of the money.”

Afterward, he said “ The meaning of a collection of money is to give comfort to others and during this time he said to him there was nothing in the early age and or he did not desire for the world. ”

Afterward, he said “ When he became the disciple of Sheikh Fariduddin there was a great change in the habits. Because the Shaikh upon getting the world he did ignore it. Afterward, he said before this my sustenance was less and at that time, there was a time of difficulty. One day one person came untimely and he brought half of the bag so I told him today passed and the things of necessities were used and it will spend it in the morning and then he was engaged in the worship of Allah, then half bag caught me to edge of the shirt

and its choice and when I saw this thing I prayed Allah " Oh My Lord when the day break will be and when I will spend it."

**The saintliness**

On Saturday on fifth Safar in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and discussion about the persons of saintliness was started. And he said " They can fly in the air." He said with his holy tongue "In Badayun one Zakir (one who remember Allah) used to live there and he had pulpit with the wall. On that wall on the upper of pulpit there was a window as per the size of a man and in that window, there was one marble and on which nobody could not sit there. At the time of invocation of Allah when there will be condition prevail upon him then he used to fly and sit there in the window."

He told one more story that "Once one Hindu ascetic came in the presence of Sheikh Safiuddin Gawarzni as a claimant and they began arguing and he told the Sheikh to show any miracle. So Sheikh told him you are claiming so you should show in this matter. The Hindu ascetic flown from the earth and he came back to earth. Then he sat there and told him to show something. Sheikh Safiuddin Gawarzni saw the sky and he said " Oh: My Lord you have given such status so give him also such position of an unrelated person. Afterward, Sheikh Sahib was flown from his place in the Western side toward the Kaaba and then he went to the North side and again towards the Southern side and he came back to his place. Upon seeing this Hindu ascetic was surprised and he was falling down at

his feet and he said “ We can only do to fly in the air in a straight way and come back from there and cannot do anything in this matter. But you have flown all sides as per your wish so it is the truth. We are on the wrong way.” About this intentional action, he told one story. “ Once one Hakim (philosopher) brought his book to the caliph so that to mislead him from the way of truth and the caliph was beginning his interest in that knowledge. So when this news was reached to Sheikh Shabuddin Suherwardi then he said: “ When the caliph will be inclined towards this knowledge, then there will darkness and misleading will spread in the world.” Upon this, he stood and he was reaching for the door of the caliph and so the information was sent inside of the palace about the arrival of the Sheikh. So he was asked to enter the palace and upon his reaching inside, he was seen that caliph and the philosopher were busy in their discussion of about that knowledge. He was asked, “ What they are doing there.?” They said “ There is special matter. When it was asked for it for many times, then philosopher told him, now we are discussing the movement of the sky is natural and there are three kinds of it which are as follows. ”

1.Natural
2.Iradi (Intentional)
3.Qasri

1. The natural is that movement in which the body will move naturally like a stone if it will be thrown by hand will reach towards the earth.

2.Iradi (intentional) is such a movement which will move as per its desire and intention and Qasri is

such movement which takes help from some other source like a stone which is thrown in the air and it will be coming down to the earth when its movement will be decreased and this movement is called natural. Now we are discussing that the movement of the sky is natural and Sheikh Sahib told that the movement of the sky is the Qasri then he asked how it is.? He said, " There is an angle in its shape and face and in despicable look who will give movement to it as per saying of the Prophet of Allah." Upon listing this, the philosopher was laughing.

Afterward, Sheikh Sahib was brought the caliph and philosopher outside of the palace and he said to see toward the sky and he himself prayed " Oh: My Lord whatever you show to your special persons and show them." When they saw they find in reality that there is one angel is moving the sky. Upon seeing this, the caliph was leaving his religion and he came back in the fold of the religion of Islam and his belief was become firm resolve."

**The Sheikh of Islam Sheikh Fariuddin**

On the Monday on the 7th Rabil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Sheikh of Islam Fariduddin was started. Then he told with his holy tongue that " He used to breakfast with one cup of juice and in which he used to put so much parched barley meal that from which he will give to the persons in the meeting place half or 2/3 of it and some of it he will put in one bowl and the remaining of it he used for himself. For this portion, he used to give it to anybody who ever he likes.

Afterward, before prayer, he used to bring two pieces of bread with butter, which will be in weight of less than one kilogram. And pieces of it will be served to the people. For that special bread, he used to give it to anybody who ever desire it. After evening prayer, he used to engage in the remembrance of Allah. Upon these endeavours pieces of cloth for serving of meals was used to bringing and on which it will be placed all kinds of food items and which will be distributed to all persons. Afterward, he did not eat the food until the next day of fast-breaking time. Upon this, he said he was suffering the illness of lacuna and during this illness he was dead."

Khwaja Sahib said " Once on the condition of good health he was present in his service. Then at that time he prepared for the rag spread on which he was sitting in the daytime and he used to sleep on it in the night time and which is small and not covered up to his feet and the feet will be left outside of it and on it he will place another piece of cloth. If he will move it towards the upper side, then the bed will remain empty. There was one staff with him and which he was getting from Shaikh Qutubuddin which is used to keep at the head side of the bed. On which used to keep a pillow and make the rest of it. Many times when he will use to touch the staff, then he will kiss the hands."

Afterward, he said " One day in this disease, he said to me and my friends go to that tomb and pray for his health and he was asked to be waking up in the night. So we have done like that. So some more friends went into his service and they took tiffin

with them and they were staying in the night there. We have prayed and at the day break, we came back in the service of the Sheikh and stood there. And we said that we were woken up in the night as per order and prayed for him. Then after a short period, he said there is no effect for your prayer for his health. Khaja Sahib said he was hesitant in replying but one friend Ali Bahari, who is standing behind and he said we are all defective persons and you are perfect. The prayer of making defective persons will not be effect for the perfect persons. He has not heard this saying. When I heard this, then told him in his service. Afterward, he addressed towards me and he said: " I was desired by Allah that whatever you will ask of Allah that thing is given to you."

Afterward, he was awarded me his staff. During this time, the compiler of the book told him whether he was present at the time of death of his master.?. While weeping, he said " No." I was sent to Delhi in the month of Shawwal and he left this world on 5th Muharram and he reminded me at the time of the death and he said a such and such person is in Delhi. He said also that at the time of his master Sheikh Qututbuddin he was not present there and at that time, he was in Hansi City. When he told this story and began weeping very much and there was too much effect on the persons who were present at the meeting place."

Afterward, he told this story that "When there was overpowering of illness on his master, but he used to breakfast his fasting during the month of Ramadhan. One day he brought melon and he made

many pieces of it and he was given me one piece of it. There was an idea came into my mind to keep fasting of two months continuously in lieu of lapsed of fasting on this day. And when it will be available such wealth. I was going to eat it, but he told do not eat it. For him, it is permissible as per Islamic law, but you should not eat. I asked his age and he said he is 93 years old. On that day, there was given a speech by him and upon hearing it, there was such liking that which could not be described. When there was nightfall, then he was given me special prayer mat after the Eisha night prayer."

**The prayer**

On the Saturday on the 10th Rabbi Thani in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that the discussion was started about the prayer. Then he said "Before the fall of calamity there should be done prayer. In his connection when there will fall of calamity, then there will be a clash of prayer and calamity will be happening there. And which will be strong, then it will be returned the other weak one. In this connection, he said in a story that when the Tatari infidel persons calamity was falling and when reached the news, then the king of the place sends somebody in the service of Sheikh Farid Uddin Attar for his prayer in this matter. He said the time of the prayer is passed away. Now there is a time of willingness. It means the calamity was sent down from Allah. So now be content on the willingness of Allah. Afterward, he said we should pray upon the falling of the calamity even though the calamity will not be taken away, but its severity will be less."

## Patience and willingness

From here the discussion about patience and willingness was started. He told “ The patient is the name of that thing when there will be happen anything against of temperament to the person then he should not make complain about this matter. The name of the willingness of being that thing when there will difficulty and in that situation, one should not abominate and he should feel like that there is no difficulty was fallen on him. Afterward, he said scholastics disapprove from this matter. And they say that it is not possible that any difficulties will fall on anybody and it will not feel as indifferent. He said there are many explanations for it. One of it. Suppose it that one person is walking on the way and the thorn has pricked and, for this reason, the blood was discharged very much. But he is walking so fast and so he could not know in this matter. After some time, he will know this. It happened usually when somebody will be engaged in the war when there will wound, then he will not know it. When he will be returned back to his place then he will come to know in this matter. When there will be usually engaged, then you could not know about the wound. Then one who will be engaged with Allah, then how he will come to know about the calamities in this matter.?

## The sight of the beloved and punishment

Afterward, he said “ At one place Qazi Nagori write that one person was arrested for some blame and he has beaten 1000 cannings, but he did not make a sigh or complaint in this matter and also there was no pain find in him.” After the

punishment when he was asked “Why there was no effect of the punishment upon him.? “ He said when you were giving me a punishment and at that time there was my beloved in my sight and who was looking at me. Due to his look, there was no feeling of difficulty for me. ”After this, he said with his holy tongue that “ When there is such effect of worldly beloved so, then what will be the effect of the truth and so its effect will be more than this.”

**Tawakal (trust)**

Afterward, the discussion about Tawakal (trust) was started and he said “ There are three stages are there. Its first stage is some person to hire the services of an advocate for his claim and that advocate is also being his friend and learned person then, in that case, that person will be unhesitating that he is having such an advocate who is perfect in the works of claim work and also he is his friend. In this case, there will be trust and there will be a question. So he will never say his advocate to the reply of the claim in this way and do this work like that. This is the first stage of trust in which there are trust and question. Now the second stage of Tawakal is trust and a question. The second stage of trust is that if there will be a small baby and whose mother feed milk to him and there will be Tawakal is there and there is no question. And the baby will not say to give him milk at such and such time and he only weeps and not demand it and will not say to give him milk. In the heart of the mother, there will be a confidence of kindness will be available there. The third kind of trust is that when washer of the dead body will give the movement the

hands of the deceased and will act upon on his way and then he will not question. So he gives him movement as per his wish and wash the dead body and this kind is very great and higher kind of trust."

In the above meeting the food was brought there and one person among the meeting place who was present there who said in cheerfulness that " He was present at such and such place, but he his stomach was full and when he was seen Tathaj one kind of bread then he could not control of his desire in this matter so he was eating it." So there was a discussion of cheerfulness started. In this situation Khaja Sahib said "Once he went to see Sheikh Jamaluddin Qatib of Hansavi at the time of Ishraq (mid morning) time in the winter season and the Sheikh saw me and recited one Persian poetry in which there was described of ghee of cow and food items like Harees (Harees or Harissa (Arabic) is a Middle Eastern dish of boiled, cracked, or coarse-ground wheat, mixed with meat.) and bread. So I told him to mention, of absent thing is backbiting. Then Sheikh Jamaluddin said I was bringing all food items so he mentions them. So whatever he said he was right there. And all food items presented there on a piece of cloth serving of the dishes on meals." In this connection he told one story that "Once one person whose name was Mohammed was present at the service of Sheikh Fariduddin and the food was brought there, but one piece of cloth serving of the dishes of meals was not there. So Sheikh told to put the bread on the earth, so there was thought to come in the mind of the persons who were present at the meeting that it was better if the one piece of

cloth serving of the dishes on meals was available there. So Sheikh Sahib told to mark the earth with two fingers in round shape and told to think this marking as a one piece of cloth serving of the dishes on meals. Afterward, he said this is a condition of the beginning."

On the Friday on the 30th of month Rabbil Awwal, I was sanctified to touch the feet of the Sheikh. During this week, the copyist was not feeling well due to not receiving of his salary. When I was present in the presence of the Sheikh then he said " He was met with such a good pious person few times and who told me many things. Due to an excess of complaints, I could not ask his name and title. Whenever he will see me then he used to tell any story. When he met me the first time and he told me that you will be by the will of Allah like that as per the people's belief in you. Afterward, Khaja Sahib praised his conversation too much he told when he met with him a second time, then he said in Behadur there was one person and whose name was Sheikh Vandal and who was a great pious person. On the Eid day when all the people were returning from the Eidgah (the place where the prayer of Eid festival is performed) then that person was looking at the sky and he said " Today is Eid (festival) day and every slave needs Eidi (festival gift) from his owner. So he may be given a festival amount to him. "When he was told then a silk cloth was falling down from the sky on which it was written We have given your soul's salvation from the fire of hell. When the crowd was seen this they began kissing his hands and feet and they began

respecting and honouring him greatly for this reason. During that time, one of his friends came there and he told him you have taken the festival amount from Allah so give me it. When Sheikh heard this then he has given him the silk cloth to him. And he said “To go and take this as your festival gift and on the day of judgment myself and the hell will settle the matter between us.”

Afterward, Khaja Sahib said once again, there was meeting with him then at that time he said “ To hear one more story from him that in one city one rich Brahman used to live there. It may be charged fines on him by the ruler of the city so he was taken, his all his wealth and properties. After that Brahman who was becoming poor and in anxiety was walking on the way and from the other side his friend came over there and asked him what is your condition with you.? Brahman said his condition is well and fine. Then his friend told him all your belongings were taken by you. So what will be good for him? He said my Genoa (a sacred thread worn by Hindus) is with me. Upon telling this story, Khaja Sahib addressed to me and he said to what do you know from the speech.? I told help from innermost. I could able to know that this story was told by him to my satisfaction. It means if there will be available or not, wealth and property of the world, then one should not feel happiness or worry in this matter. If all of the worlds will be lost, then there should be no fear in this matter, but there should be the love of Allah should be there in the heart of the person. Due to thanks to Allah the slave person was found from the Sheikh the same thing

which is available in his heart.

## The dream

On the Friday on 14th Jamidal Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. I was seeing a dream and I told the dream that Amir Alam Wal Wajhi is distributing sweet to the copyist. So Khaja Sahib asked me whether I was related to him. I told " No." He told me that " He will get something from an invisible source. In the second week, I got something from invisible source and for which there was no hope in this matter. It means on the Saturday of the 24th of this month on which I saw the dream and from it after 11 days I got something from an invisible source. In this way on that day, Sheikh Sahib told many things about piousness and greatness of Amir Alam Wal-Wajhi. While praising him, he said there was one pious person of grace, who was obtained grace from Khaja Ajal Shirazi. Once one pious person said on the pulpit " Oh: Muslims you should know in this matter that I have got grace from Khaja Ajal Shirazi and tonight I wanted to give such grace to my son, but there was command to give this grace to Amir Alam Wal-Wajhi and after this I called Amir Alam Wal-Wajhi on the pulpit and put the saliva from my mouth into his mouth."

## The excellence of month of Rajab

On the Sunday on the 9th Jamadil Awwal in the year 710 Hegira, I was sanctified to kiss the feet of the Sheikh and the discussion about the excellence of the month of Rajab was in progress. He told "During this month's supplication are accepted and in this month, four nights are very holy it means

first night, first Thursday, 15th night, and the 27th night which is known as the night of accession of the prophet.”

## The supererogatory prayers

Afterward, he said “The person who will perform supererogatory prayers in lieu of the lapsed prayer, then those prayers will be adjusted in this matter.” Upon this, he said “ Imam Abu Hanifa used to perform the lapsed prayer for five times.”

## Declaration and repentance

On Sunday on the 13th of the month of Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. He told with his holy tongue “ When Salik (as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism) will be on the right path of the pledge of his master then whatever he was done by him before which will not be accountable.”

During this time, he said “One more story that in the village Loher in which a person called Merajuddin was used to live there and when I reached there and stayed in his house and he and his community persons were belonging to the disciples of the Sheikh Fariduddin. On that day some people of that place where began fighting with Merajuddin and his community persons and during the fight, they told them un-suitable words in which there was find blame. His woman replied them that “Whatever you say so to think about her in this matter that things were in her before or after her pledge ”and when she said then he said

“What a good thing that woman said?.”

## The sustenance

On the Tuesday on the 29th Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time one person came there to ask him his help for his condition so he told him “For the removal of poverty to read every night Sura Juma. ” Afterward, he said “ Sheikh Fariduddin used to say to read on every Thursday. But I will say that it may be read in every night. But I did not read for myself, but I used to read it for others.”

## The Sufi dress

During this time, he told one story that “ Once he was passing from the meeting of such persons and who were in Sufi dress. One among them was saying to another that his sustenance will become better and there will be available sources and your sustenance will be increased. I want to tell him Khaja Sahib the dress in which you are wearing and such persons of this dress will not make such interpretations. Then came an idea that what is his personality that to reply him in this matter. So without saying anything, I was passed from there.” When Khaja Sahib ended this story, then the person who came there for help told him, “Oh: master for the person the increase of sustenance and the sources of the provisions are musts.” Khaja Sahib smiled and he said, “ I told you this story about my condition and which is not belonging to his condition.”

## The renewal of pledge

On the Thursday on the sixth of Rajab in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. On that day along with other friends I have renewed my pledge, and in this connection he told one story that " When the Prophet of Allah was determined to visit Makkah then before conquering of Makkah, he was sent Hadrat Usman bin Affan (R.A.) to make as a messenger there. During this period the prophet of Allah was getting the news that Hadrat Usman bin Affan (R.A.) was martyred there. Upon hearing this news, he called his companions to make a pledge to fight with the people of Makkah and for renewal of the pledge and at that time Prophet of Allah was sitting with the support of the trunk of a tree. This pledge is known as 'Bait of Redwan'. During this period one companion was there and whose name was Alku who was coming there and make a pledge there. The prophet asked him "Whether you have made pledge with him before or not.? " And he said, "Yes, but, this time, wants to renew it." The prophet makes his pledge and afterward Khaja Sahib said: " The renewal of the pledge was started from there."

**The pledge with the dress of the Sheikh**

Afterward, he said " If any disciples want to renew his pledge, then if Sheikh is not, find so then he can renew his pledge with his dress." During this period, he said "There is no surprise in this matter that Sheikh Fariduddin was doing the same many times in this matter. Myself was done this many times in this matter."

**The Belief of the disciple**

Afterward, the discussion about the belief was

started and he said “ He was heard by the tongue of Sheikh Rafiuddin, and who was the Sheikh of Islam in Awardh and he used to say that he was related to him and he himself was a disciple of Sheikh Al-Ajal Shirazi. Once this disciples were arrested for the blame and they want to kill him. The executor stood him in the direction of Qibla (direction in which Muslims turn in prayer) and for this reason, his back was facing the grave of his master so for this reason he was changing the direction. And after this, he was changing his direction towards his master. The executioner told him of this situation and his direction should be towards Qibla so why he is changing the direction.? He said he was changing the direction of his Qibla (master) so do your work. With this story he told another story that once he was on a journey and he was feeling very difficulty in one destination, even though he was on a horse, but suffering due to thirst so get down at the bank of water from the horse to drink water and but I was feeling very severe thirst and there was pressure of bile upon me and I was becoming unconscious and there were voices of Sheikh, Sheikh from my tongue and after some time I was coming back in the normal condition. In short upon this, there was confidence about the result of my work and I hope that with the help of Allah, my end will be upon his remembrance.”

On the Sunday on the 23 of the month of Rajab in the year 710 Hejira, I was sanctified to touch the feet of the Sheikh and at that time the discussion about the visits of graves was started. So then he said “When my mother was used to becoming ill,

then she asked him to visit such martyr and go to visit the tomb of such and such pious person. So I was used to going there as per her instructions. Then she will say there is a decrease in her illness and there is relief in her difficulty.”

Afterward, he said “ When Sheikh of Islam Fariduddin was becoming ill, then he asked me to visit the graves of martyr persons there and when I came back from there, then he told me that there is no effect of my prayer for him. So I could not reply him in this matter. One of friend Ali Bahari, who was standing at the backside and who said we are not perfect and the personality of the Sheikh is blessed and perfect. So how the prayers of imperfect persons will be effective for the perfect persons.? Khaja Sahib said the Sheikh did not hear this talk. Afterward, I told him this talk. Then he told I have desired from Allah that whatever he want should be done. Upon this he was given me his staff to me and then he told me you and Badruddin Ishaque go there in that tomb and be engaged there and so we went there and throughout the night we both were engaged there and when we were coming from there then he said there is some effect of it.”

**The Qatam (finish) of Sura Fatiha**

During this time, he told this story. “ One time he told me it is better that you and other friends to recite 100,000 times Sura Fateha and inform your friends in this matter. I have informed them and everybody was accepted to recite some quantity of it. One friend accepted 5,000 times and another person 4,000 and others agreed to recite it some

more and others less. I have accepted 10,000 times to recite it and we have completed the Qatam (finish) of it in the one week time."

Afterward, the compiler of the book asked whether all this happened during the period of illness. ? He said "No, it was happening before it. But did not know in this matter and maybe there are any reasons for it."

**Imam Naseri**

On the Saturday on the seventh month of Zequad in the year 701 Hegira, I was sanctified to touch the feet of the Sheikh. The exegesis book of Quran of Imam Nasiri was available there and at that time, the discussion about Imam Naseri who wrote the exegesis of the Quran was started that " Once there was illness occurred to Imam Sahib and in that illness, there was a consternation to him. So the relatives thought that he was dying. So they have buried in the graveyard. When there was nightfall he re-gained back conscience and he finds himself in the grave. In that condition of surprise and in uneasiness he was reminded that those who will read Sura Yasin for 40 times in the condition of anxiety so, then Allah will give him comfort from uneasiness and there will be available one way there. So he began reciting Sura Yasin and when he was completing the recitation of 39th times, then he was found the effects of easiness and it is happening that one thief of shrouds for the greed of shroud he was started digging of the grave and Imam Sahib was able to know that he is a thief of shrouds and he started reciting Sura Yasin slowly so that for his wish he could dig the grave. In short

when he was completing the recitation of Sura Yasin for 40 times, then he was slowly coming out of the grave. When the thief of shrouds saw him and he was dying there due to fear. So Imam Sahib was regret due to the death of the thief of the shrouds and its meaning is that he should be silent there so that he will be taken away his shroud from his body. When he came out then he thought that if the people will see him, then suddenly they will be afraid so he came back to the city and he began saying slowly that as he's suffering from illness of death soon so they put him in the grave. Khaja Sahib said upon this event, Imam Sahib wrote the exegesis of the Quran."

Afterward, the discussion about such person started who are always busy in the religion and they are away from the consciousness of food and drink. And whatever they do for the religion. He said "One pious Sheikh used to reside on the bank of the river and he had his wife and one day he told that woman to give the food to that fakir (Darwish) who is sitting on the other side of the river. The woman told him the river is very deep, so how she would cross it.? The Sheikh told her to say at the bank of the river that gives her a way to the dignity of my husband who never did intercourse. The woman was surprised at this matter and she thought in her mind that she had many children with him and her husband is telling that he did not do intercourse with her. In brief, as per her husband's instruction she went at the bank of the river and she said the same words as per above instruction of her husband, then the river gave her

way and she crossed the river and she went to see the Darwesh and she was given him food there and he was eaten the food. The woman thought that she came there as per the above method, but how she will return back from there. ? And Darwesh asked her how she came there so she told him all the details on this matter. So Darwesh told her " Yes to go and tell the river to give the way as per honour of the Darwesh who did not eat any kind of food since the period of 30 years. The woman surprised that Derwesh was eaten just now food in her presence and he is saying like this. So she said the same as the bank of the river and she got the way into the river and she came back on the other side of the river. She asked the husband to tell her the secrets of these two matters that you have with her doing intercourses since many years and that Darwesh was eating food before me and you both of you have got the way by telling false to the river and what wisdom is there in this matter.? The Sheikh told her you to know in this matter, I have not done intercourse with you due to the desire of the soul and in this same way that Darwesh never ate food due to the desire of the soul but only for the worship and obedience of Allah. So as per that requirement he did not eat any food. From these two matters, it is known that the pious persons, whatever used to do only for the for the sake of Allah and their intention will be for the sake of truth only." In this situation, he told about Sheikh Qutubudin Bakhtiar that his sons were born a twin and one of them was dying in his early age and the other was grown up. The one who was growing up and his conditions were not similar with the Sheikh

and shape and the figure was not same. Afterward, he said Sheikh Qutubuddin's son Sheikh of Islam Noor Allah was in higher height. In brief, when the youngest son of the Sheikh was dying and when he was coming back to the house after his burial and he found his wife was crying there which the Sheikh was heard and he said while putting his hand, on the other hand, start regret in this matter so Shaikh Badruddin Ghazni who was presented in his service told him how this regret is.? He told now he is feeling regret that " Why he did not request Allah so that my son will get longer life. If he should wish then it will be sure accepted by Allah." Khaja Sahib sees his high level of engrossment that he did not know about his son till his living in the world.

**The prayer**

Afterward, the discussion about the praying was started and he said " At the time of prayer one should not think about the sins which were done by him and should not think about his obedience and worship. If he will like that then the prayer will not be accepted then it is a great matter of surprise. If there will be thinking of sins in the mind, then there will be laziness in the belief of the prayer. So at the time of prayer, there should be look at the mercy of Allah. There should be a belief that the prayer will be accepted surely. He also said at the time of prayer the both hands should be open at the level of breast and it is also mentioned that both the hands should be together closely and both should at the be upper side. The face should be like that something he will be getting. In this connection, he said the prayer will be for the satisfaction of the

heart. Allah knows better that what should be done in this matter.?”

## The belief of the disciples

Afterward, the discussion about the belief of the disciples was started. He said “My previous neighbour’s name is Mohammed and who will be affected by an illness of running sore every year and he used to suffer very much due to this illness. When I started in the service of Khaja Fariduddin, then he asked me to bring the talisman from the Sheikh. When I was present in the service of the Sheikh Sahib then I told about the illness of that man and he asked me to bring talisman and he told me to write talisman. I said Khaja Sahib that I have written the talisman and it was given to Khaja Sahib. He has seen it, then he has returned me back and he told me to give it to that person. When I have come back to my city, then I have given it to him. Then after that, he never suffered from that disease. One person among the meeting place said what you have written on that talisman.? Khaja Sahib said he wrote “ Allah Shafi Allah Kafi Allah al-Mafi.” And something more which I could not remember at this time.”

Regarding the belief, he said “One day he was sitting in the service of Sheikh Fariduddin and at that time one hair from his beard was fallen in his lap so I told him that I want some items with him so permission is required in this matter. He asked me what.? I told him that hair, which is fallen from the hairs of the beard in his lap and if there will be permissible, then he will keep it in his sight as a talisman. He said “Yes.” So I took that hair with

great respect and honour and put it in the cloth and brought it to the city. Khaja Sahib said with weeping that he was seen great effect from that hair. Whenever any patient will come for a talisman, then I used to give it to him. And keeping to it for some days with the patient so the patient will become well. One of my friends Tajuddin and his younger son was becoming ill, then he asked me for talisman so I searched for that hair, which I could not get it so he went back helplessly and in such illness his son was dying. When after some days one more person came for talisman so I find the hair where I was kept. Khaja Sahib said at the age of the boy was completed so for this reason that the talisman was disappeared."

**Poem and prose**

On the Wednesday on the 16th of the month Zeqad in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time the discussion about poem and prose was started. Then he told with his holy tongue that " The good thing which is heard and from which there will be pleased and the meaning which should be expressed in the prose and if it is said in a poem then there will be more delight in this matter. So if the good thing is said in a good voice, then, in that case, there will be more pleasure. During this period, the compiler of the book told him that he could not find such request in anything other than Sama. He said the people of Tariqat (mystic way of life) and persons of fondness had such liking and due to this, they create fire. And if it will not be found, then there will not find existence and in

existence, they would have found very much fervour.”

During this period, he began weeping and he said “ He was seeing something in his dream so he recited one line of poetry and in which there was some mistake in the words which I was corrected when I wake up. The meaning and its interpretation of the one line of poetry is as follows.”

“ Oh: friend I am waiting to be killed by your sword ”

## The truth of devotion

On the Tuesday on the 13th of Zil-Hajj in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. And at that time the discussion about the truth of the devotion was started. He said “ Sheikh Fariduddin’s one disciple was employed in the army and his name was Mohammed Shah and whatever he will determine, then he will see the Sheikh in the dream and in the condition he will see the Sheikh then he will explain the dream of interpretation. Once he was determined to go India and in the night he has seen the Sheikh in his dream and who was going to Ajodhan. So when he was waking up, he decided in mind that he should go Ajohdan while cancelling his trip to India. He didn't hear anything from the Sheikh nor he finds any signal. In brief, in that journey, he was found very much comfort and facility. And Khaja Sahib told Shah Mohammed was belonging to a place of Ghour and who visited Makkah in his last period of his life and after that, there was not found any news of him.”

## Becoming of disciple of one person

On Saturday on the 15th of Muharram, month in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh and he told with his holy tongue that " There was one pious person and with him one person became his disciple and he got the saintly dress as per the custom of this work. After some period of time Sheikh was coming to know that that person was following bad deeds, so then he visited his house and he told him to come into his house and stay there. Why are you making him famous? Come to me, I will be keeping secrets for you. Upon hearing the disciple put his head on the feet of the Sheikh and he renewed his pledge and repented in this matter."

When he ended this story, then the compiler of this book told that " This matter is universally admitted that the master will see the affairs of the disciple mostly. If he will not look into the affairs of the disciples then how he will be able to the see the deeds of the disciples.? And he will look at the devotion of the disciples and he will find faith as well then there will be possible any hope to the disciple." He told " Indeed, in this matter the main thing is the rule of faith and it is same like the faith in manifestation. And in the same way, the belief in the innermost. The disciple should have correct beliefs in the unity of Allah and on the prophet and messenger mission of Allah's last Prophet Mohammed (peace be upon him). Also, in the same way, the disciple should have correct belief in his master. As due to sins the Momin (faithful) will not become infidel person and in the same way due to

correction the disciple will not disappoint from the mistakes and if his belief will be correct then there will be hope of correction in this matter.”

**The reading of the Quran**

Afterward, the discussion of the reading of the holy book Quran and its Hafiz (one who knows the Quran by heart) was started. I have asked him, “ If it was not memorized then how the reading of the book of the Quran by seeing it.? ” He said “It is very good. There will be pleasure while sees it and reading it.” Afterward, he said “The Sheikh used to tell anybody to memorize the Holy Quran then ask him to memorize Sura (verse) Yousuf first so then due to its blessing that person will memorize the whole Quran. In this situation he said “The prophet of Allah said one who want to have the intention of memorization of the Quran and without memorization if he will die and when he will be put in the grave, then the angles come there and give him one lemon from the paradise and with eating of it than he can memorize the whole Quran and he will raise as Quran-conner on the day of the judgment.”

**The wise Dervish**

Afterward, the discussion about the Darwesh persons was started. He said “ Those who are Darwish people there are available pious characters in them. He said I have seen such attributes in Moulana Shahabuddin Mirati, Moulana Ahmed and Moulana Kaithly. About Moulana Ahmed, he said that he was a pious person of Allah and he was Quran-conner. Once he was determined to visit Sheikh Kabir after his death in the limits of

Sarasati, he was met with Moulana Ahmed. He said when you will reach the mausoleum of the Sheikh then to convey salam there and say that I do not want the demand of the world and there are many people who demand it. Also, he did not want the other world. I only want that Allah sends upon death him, in which he will die in the condition of the Muslim and to give me a chance to meet with pious persons."

Afterward, he said "About Moulana Kaithly that he was a very pious and blessed person. Even he did not have any concern with any person. But he was seen many pious persons. When I was seeing him the first time, then able to know by his speech that he is a man of saintliness. There was something in my mind which I have asked him and he replied that thing is like this." Khaja Sahib began weeping and he said " If that thing will be asked by 100 jurists then it will not be solved. About his manners, he said once he came to see me and during that time my servant Basheer still who was very young at that time and he misbehaved with him so I beat him with a cane, then Moulana Kaithtly felt the pain of that stroke of the cane on him and he began weeping. And he said this is my misfortune that there was a pain was happening to him. Khaja Sahib said upon seeing his kindness, there was tenderness upon him."

About his piousness he told "One story with his holy tongue that there was starvation in Delhi in those days and the event of Malik Qutubuddin was happening, then I went to the Parsi Bazaar to purchase the food from there and when I purchased

food, then there came an idea with me that I should not be eaten alone and there should be some fellow person to share the morsels (food) together. I have seen one fakir (Darwish) wearing the rag dress there and who passed from me. I told him, gentleman, you are a Darwish person and I am also Darwesh one and away from home. And it seems that you are also a traveler. Please come so that we both should eat food together. That Darwish agreed in this matter. We both went to the baker shop and eat the food there. During this period, I have seen him and I told I have 20 bags of money, which I want to stock in the bags. Darwesh told him to eat food with generosity and I will give you bags. In my mind there came an idea that how this man of broken dress will give me the bags of money. In short, after eating of the food he took me to the mosque and there was a grave on the back side of the mosque. On that grave, he stands there and he recited some thing and with the stick in his hand he strikes at the grave three times and he said this Darwish require 20 bags of the money so give them to him. Upon saying this, he looked at the sky. And he said Moulana go you will get them. Upon saying this, he kissed my hand and he was returned back from there. I was with surprise that from where I will get the bags of money. I have one letter to me which I have to deliver to someone's house. So on that day, I went to deliver that letter. When I reached at the gate of Kamal then I find one Turk person was sitting on the balcony and when he saw me then he called me and he sent some slave persons behind me and they took me upper side. They took me to the first floor and there one Turk

person met me with cheerfulness and politeness. I have tried my best to recognize, but I could not recognize him. The Turk person told me that he is not that learned person who did the pious deed to him as such and place so I told him no I did not do any good deed. He said him, “He recognized him and why he is keeping this hiding with him.” In short, he brought 20 bags of money and he put on my hand with regret.”

Khaja Sahib said “ About the life of Moulana Kaithly that he did not use to eat food always alone and it was his habit and which make his way pious and then what will be the position of his other manners?.”

Afterward, he said “ While travelling I have reached in the limit of Sarasti. I have heard that yesterday there was an event of robbery happened in this way and many Muslims were killed by Hindus and among them there was learned person and whose name was Kaithli and he was reading Quran and he was martyred in that condition. Then he said there was an idea in his mind that it may be sure that he will be Moulana Kaithli and when I watched dead bodies and recited Sura Fateha and saw carefully and I find he was Moulana Kaithli.”

On the Wednesday of the 3rd month of Rabbil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh and at that time I was present in his service after a gap of one month and there was no such absence before. He said “ I was reached there when their discussion about the learned persons was in progress. ” So I paid respect to him again.

Afterward, he said “ It was the habit of Khaja Shams Malik that when any disciple or friend used to be absent then he will say to him, “ What I have done such work that you are absent.”

Afterward, he said “While smiling and in cheerfulness mode and he used to say what I have done such work that you did not come so that I will do as per your desire.” Upon this he said “ If I will be absent or will reach there in late then in my mind there will be idea came that he will be saying the same thing and after this he recited one couplet of Persian poetry and he began weeping so, for this reason, there was tenderness on all the persons who were present at the meeting place.” Among the person in the meeting asked him, “ When he used to attend in the presence of Shams al-Malik then he used to respect him very much.? And he used to ask him to sit in the balcony in a special place.” He said “ Yes in the place he used to sit and where Qazi Fakheruddin Naqla, Burhanuddin used to sit there. And whenever he used to ask me to sit there, then I will tell him this is the place of your sitting and I used to make many excuses, but he will not accept any of it and he will say to sit there. One person among the meeting place said once he was getting employment. Khaja Sahib said “Yes, once he was appointed as a higher grade accountant. Khaja Tajuddin Reza was said one couplet about him.”

The compiler of the book said “Khaja Shams Malik’s piousness is well known for his plenty of his knowledge. But who knows that he was connected with Darwish persons or he loved them. Khaja Sahib said his belief was very good and he used to

respect him very much and from this it is known his belief. ”

On the Wednesday of the 24th Rabil Awwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time, many of friends touched his feet together. He asked “ Whether they came from one place ”and they said “From different places, but were gathered here.” He said “It is better to come separately because Sheikh Fariduddin used to say this that there will be a casting of malignant look which is the right thing.”

Afterward, the discussion about this began and he said “ There will be sure effects of Nazar (malignant look) and magic. Mutzela (non-conformists) did not believe in this matter. And they say there will be no effect of Nazar (malignant look) and magic. So they are mistaken in this matter. From here the discussion about Maunat (help), miracle and Istadraj (accession) was started. He said “Miracles are the work of the prophets and whose knowledge and acts are perfect and they belongs to the people of Wahi (revelation) and whatever there will appear from them is known as miracles. The Karamat (miracle) is that which is appeared by pious persons and they are also perfect in knowledge and actions. And there will be only difference is that whatever is appear from them is called Karamat (miracle). Then Maunat, this is the meaning of help that some mad persons who do not have knowledge and action and any time they will do some things against their habits and which is called Maunant (help). There is a

group known as Istadraj and who do not have any touch of faith like the people of magic and who will commit such things.”

**Discussion about conduct**

Afterward, the discussion about on conduct was started and he said there are three kinds of manners are as follows.

1.Hisse (sensation)
2.Aqli (wisdom)
3.Qudsi Hissi is like eating and smelling and from which they know his (sensation) is found. There are two kinds of wisdom, Kasbi and Badhe. But one who will reach in the celestial world and he will acquire a skill and which is known as Badhi (self-evident truths). He then said “ Badhi person does not know the knowledge of the celestial world. And this is the work of prophets and pious persons. Afterward, he said the signs of that person on which the door of celestial world is opened and he is that person on which the door of wisdom is opened for him. And on him due to his Badhe (self-evident truths) or other matter is known to him, then he will feel comfortable. And he will not get the way of the celestial world.”

During this period he told “The story about one learned person and who used to say that everything will reach into his heart by invisible source and if Allah wills then he can write them. He wrote so much, but in the last he wrote whatever there was his object he did not able to write it.”

**The Mutazala (non-conformists) group**

Afterward, the discussion about the Mutazala

group was started and he said these people used to say that the infidel persons and the big sinners will be always in the punishment. He said “ This is a there mistake with them. The reality is like that the infidel persons will be always in the punishment. Because they used to have a belief in the worship of the idols and they are their lords. As this is their perpetual belief, so they are firm on infidelity so, for this reason, their punishment will be permanent. But those who do big sins and but they did not involve in it for always. Sometime they will be away from the sins. And they know that whatever they did is bad by them. So it should not do with them. So as such, they will not follow big sins constantly, so, for this reason, they will not get punished for always.”

Afterward, he said “ The sinner will obey of the following three things.”

1. He knows that whatever he is doing is not good.
2. He is known that whatever he is doing Allah knows it and watching it.
3. There is hope of salvation and forgiveness.

**All these deeds belong to obedient persons**.

Afterward, he said “ In the religion of Ashar group, these are found that the infidel person whose ending will be in the faith, then they will be among Momin (faithful). And the faithful whose ending will be an infidelity then he will be among infidels. In this situation, he told this story of Khaja Hamiduddin that he was told “In Nagore there was one Indian person was there and to whom he said many times as a pious person. In this connection, he told one saying of Imam Abu Hanifa that when

he was asked whether the infidel will live in the fire of hell on the day judgment.” He said “No.” Asked “Why.?” He told “ On the day of judgment when the infidel will see faith (Eman) and they will accept it. But there will be no use of that faith there. Because the faith should be invisible. So they will be sent to the hell. But they will be in the category of Momin.” Afterward, he said “Wama Khalq al-Jinn Wal-Ans Ella La Yabdoon.’ In which as per saying of Ibn Abbas ‘Ellal Yahidun’ and its meaning is that Jinn and the human beings who will become Muhid (believing in the unity of God) in the faith. And one who has his faith of Unitarian and which is built-on Gaib (invisible). And he said “ When the infidel will see faith and will accept singularity of Allah. So ‘Lilyahidun’ is right.”

Afterward, he said “ One who has eyes, then he should think best for himself. Whether the seeing person will be obeyed or infidel, disobedient or sinner because it may perhaps that person’s obedience will be last obedience and his sin will be the last sin.”

Afterward, he told “The story of Khaja Hasan of Basra that who used to say when he will tell anybody then he will think that person better than himself. But one day he thought himself better and it was happening that one day he was seen one gypsy who was sitting on the bank of the river and there was one long-necked flask and from which he was drinking water from it for a short while and there was one woman who sitting near him. So I thought in my mind that even though whatever he is but he himself is better than him. During this

period, one boat was drowned in the river in which there were seven people in it. And all were drowning and the gipsy immediately jumped in the water and he was saved six persons. Then he told me “ Hasan you can save at least one person.” Then he told me there is water in the long-necked flask and this woman is his mother. I was sitting there only for your trail. Go, you are still a looker of the outward condition.”

**The reading of the Quran**

Afterward, he said “ About the reading of the holy Quran that it should be read with distinct recitation (ba-turtle) and with ba-tarvid. One person from the listeners from the meetings asked what is the meaning of tarvid and he said “ When If there will be more delight for the sake of the reading of any of Sura (verse) then, in that case, one should read that Sura for many times. ”

He said “ When the Prophet of Allah wants to read something, then there was a fervour upon reading “Bis Milla Ar-Rahman Nir Rahim” so there was getting was conditioned upon him so, for this reason, he read “ Bismillah” for 20 times.

Afterward, he said “ There are 8 kinds of ranks of the Quran. He has mentioned five kinds of it.”

1. The mind of the reader will be towards Haq (truth) and if it is not there, then there will be thought of the greatness and majesty of Allah in the mind.

From the listener's in the meeting told “ Its meaning is that there will be the attention of the mind in this matter.” He said “No, that was toward

the personality of Allah and this belongs to attributes of Allah. If these two things will not be available then there will take care of its meaning. ”

Fourthly, at the time of reading there will be overwhelming thinking about the mind that how this wealth is suitable for me. And who is me and to get his felicity. If it will be not possible, then think this that he is reading for the sake of Allah and he will get the reward of reading about it. During this time the compiler of the book said “When he will read the holy Quran then there will be ideas will come into the mind. During the time of reading if there will be another idea, then he will say in mind, then how is such thinking and doubt.? Then I will engage my mind completely in this matter. And during this time, there will be found of any Sura (verse) which is an obstacle of thing and it will be there in thinking in mind or any Sura will be found and due to which such difficult problem will be solved.” Khaja Sahib said, “ This is good thinking and so do it in a better way.”

**Discussion about leaving of the world**

On the Wednesday on the 3rd Rabil Awwal in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the leaving of the world was started. He said “It is the really wise thing that the world should be left.” He said “ If any person should advise that after his death that 1/3 of his wealth and properties should be given to such person who is the wisest person among all. So how to decide on this matter.?” He said “ The wealth and properties should be given to such person who has left the world.” From the listener's

in the meeting told “ If that person who will leave the world, then how he will take the wealth and properties.? ” He said “ It is a matter of expenditure so it should be used in such expenditure.” Then he said “ The meaning of the world is not gold and silver, but as per the saying of one pious person, it is just like stomach pain and one who eat a little food, then he also will belong to the person who has left the world and one who will eat full of stomach then he does not belong to the person who left the world.”

**The Satan of Qannas**

Afterward, he said “ Satan says one who will perform prayers with full of the stomach, then he will embrace him. So when he will come out after the performing of the two rakat prayer, then it will be found that there will be his overwhelming on him. He will be also run out far away from the sleeping person who is hungry. So it should be guessed in this matter that when the hungry person will be engaged in the prayer, then how he (Satan) will hate from that person. From the discussion here about the Satan and Satanic, apprehensions were started and he said “ Qannas are such devils and who are always available in the heart of the mankind. When the man will be engaged in the worship of Allah, then Satan will be run out of there.”

Afterwards, he said “ Maulana Tarmazi wrote in the book *Naderl al- Usool* that when Prophet Adam (A.S.) was coming down on the earth from the paradise and one day Hawa (A.S.) was sitting there. At that time, Satan came there and he was brought

Qannas with him and he told Hawa (A.S.) that " He is his son. So she should keep with her." When Adam (A.S.) came and he asked " Who is this.?" Hawa (A.S.) told "He is the son of the Satan." He said "He is our enemy." Upon saying he cut four pieces of Qannas (devil) and placed those pieces on four mountains. The Satan was called " Oh: Qannas, Oh: Qannas " and he came out there in his first shape. "

At that time Qannas came out there in his first shape, then Satan left from there and Prophet Adam (A.S.) came there and upon seeing the pieces of Qannas he asked "What is his condition.?" Then Hawa (A.S.) told him all the details on this matter. Then Prophet Adam (A.S.) was killed Qannas again and be burnt to death him and throw away the ashes in the running water. When he went from there Satan came there and he asked with Hawa (A.S.) about Qannas and she told him all details that Prophet Adam (A.S.) was killed and be burnt to death him. So Satan again presented Qannas and when Prophet Adam (A.S.) came and he finds Qannas there so he killed him and he was eaten away. Then Satan came there and called " Oh: Qannas, Oh: Qannas " so there was a voice of Qannas came from the heart of Adam (A.S.). Then Satan told him " To stay there and it was his object in this matter."

**Getting predictions from the Quran**

On the Wednesday on the 13$^{th}$ Rabil Awwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the getting prediction from the Quran was started. I

was asked “ Is there any reference mentioned in this matter is there for getting a prediction from the Quran.? ” He said, “ Yes, there is a reference from the sayings of the holy prophet.” Afterward, he said “ When you open holy book Quran then opens it from the right hand. And not open from the left hand. ”

Afterward, he told “ The story about Sheikh Bedridden Ghaznavi and who said when he came to Lahore from Ghazni. At that time, Lahore was completely habituated. I stayed there for some period of time. Then from there when there was an intention to travel and there was thought in my mind to go to Delhi and sometimes it was desired to go back Ghazni and I was in confusion, but there was so much attraction for Ghazni because there were my parents brothers and other relatives and friends were residing there. In Delhi except one son in law, there was nobody there. In short, I have decided to get a prediction from the Quran. I went into the presence of one pious person. First, I have seen about my intention to stay in Ghazni and then I find the verse of the punishment. For the intention of Delhi, I have seen qualities of the Sura (verse) of the rivers of paradise and attributes of paradise even though there was an idea in my mind to go to Ghazni. But as per Quranic prediction came to Delhi. When I have reached in Delhi and came to know my son in law is in prison. So I reached for the door of the king, so that I could inform the condition of my son in law there. I have seen that he left of the house and in his hand there were some Rupees were there. And he hugged me and he

was very happy. He took me to his house and he put Rupees before me. So there was satisfaction in this matter. In those days, I heard the news which came from Ghazni that the Mughal army came there and attacked in the city and destroyed it and in that attack my parents, brothers, sisters, relatives and friends were killed."

Afterward, I said " Did Bedridden Shaikh when came here from Ghazni and he became a disciple of Sheikh Qutubuddin Bakhtiar." He said "Yes." From here the discussion about Hadrat Khaja Fariduddin was started. He said " His work was different. He left the creature. And he began and used to live in the jungles and deserted areas. It means he was settled down in Ajodhan and he used to eat Darweshi bread and other things which are available in that area. For example Pelo (salvadora persica, a local fruit), etc. And he was content to these items. But there was no limit of coming and going of the mankind and the door of the house will be closed at the time of midnight. It means it was used to be opened always. Due to the grace of Allah people used to bring all kinds of graces. And which are available for the persons who visit there. There was no such person was there who will not get anything. One who will come there will get something from there. His life and his type of powers were strangely of its kind. And which was not available to any other persons. The new comer and the person who has been in service for many years will be getting the same treatment and in his look and his kindness and attention will be available equally to both of them."

Afterward, he said he heard from " Badruddin Ishaq and who says he was his bosom friend and servant of him. He used to say everything to me. He used to take my advice in every matter. He has intimacy with me and he was used to talking with me. There was no work he did not use to say in privacy and which in not suitable in a public place. It means in manifest and innermost, his manner was same. So such person will be like a wonderful world.

**Sura Fateha**

On the Tuesday on the 12th of Jamad al- Awwal month in the year 710 Hegira, I was sanctified to the feet of the Sheikh and at that time discussion about verse Fateha was started. He used to recite the chapter Fatiha for the fulfilling of desires and wishes. He said " If there will be any important work or any difficulty is there for anybody then he should read verse Fatiha as follows."

First, recite 'Bis Milla Ar-Rahaman Nir-Rahim'. To recite Mim alphabet of Ar-Rahim with al-Hamad and when he will reach on this then recite three times Ar-Rahman Nir-Rahim and when he will finish Sura (verse) then to say Amin three times then Allah will fulfill his work. Also, in this discussion of Fatiha, he said "Whatever 10 things in the Quran which are available and out of which 8 things are available in Sura Fateha." The ten things are as follows.

1. Personality
2. Attributes
3. Deeds
4. Remembrance

5. Next world
6. Purification of the manifestation
7. Mentioning of the pious persons
8. Mentioning of the enemies
9. War with infidels
10. Orders of the Islamic law

Afterward, he said " Among the above ten things, the eight things are available in Sura Fatiha which is mentioned as follows."

1.Personality of 'Rabbil Alamin' (Lord of the worlds),

Praise be to Allah, Lord of the worlds.

الْعَالَمِينَ رَبِّ لِّلّهِ الْحَمْدُ

2.The acts of 'Ar-Rahman Nir-Rahim'

The Beneficent, the Merciful,

الرَّحِيمِ الرَّحْمـنِ

3. Attributes of 'Malik Yaumidin', the Master of the day of judgment.

الدِّينِ يَوْمِ مَـالِكِ

4.The mentioning of the 'Eyaka Nabudu' that is the other world, it means " Thee (alone) do we worship. "

نَعْبُدُ إِيَّاكَ

5.Purification of 'Eyyaka Nastin", it means " Thee (alone) do we seek for help."

نَسْتَعِينُ وإِيَّاكَ

6.The manifestation of 'Ehdinass Siratal Mustaim Siratal Laizna Anamta Alaihim', it means show us the straight path of those, on whom You have bestowed favours.

المُستَقِيمَ الصِّرَاطَ اهدِنَـــا
عَلَيهِمْ أَنعَمتَ الَّذِينَ صِرَاطَ

7.Mentioning of ‘Gairal Maqzub’ it means the pious persons
Not the path of those who earn Thine anger. المَغضُوبِ غَيرِ
8.Mentioning of ‘Walaz Zalin’ it means the enemies.
Not of those who go astray. الضَّالِّينَ وَلاَ

So the ten things which are available in Quran and among them eight things are found in the chapter Fateha. Only about mentioning of the war with the infidels and the orders of Islamic law are not found in it there. Then a discussion about Imam Ghazali was started and he said “ His statements were as per according to his re-search and he wrote in his book ***‘Ahyal Uloom’*** that Al-Saum al-Nasif al-Sabere Wa-Saber Nesif al-Eman’ and it means that the fasting is half patience and the patience is half of the faith.”

Afterwards, he said “ The meaning of al-Saum al-Sabre and first he explained about the reality of al-Saber (patience) is like the overwhelming which is there due to greed and lust (hawas) but on which there should be an excess of the overpowering of truth (Haq) is required in this matter. ”

Afterward, he said “The reason of the excess of greed and lust has been caused due to two reasons, one is anger and other is lust. The fasting will overpower the lust. So from here, it is known that the fasting is half Saber (patience). And Saber (patience) is half of the faith (Eman). And about this he said there are two things are available in the

faith which is as follows. ”

1. Belief
2. Deeds

## The book ‘Awarif ’ of Sheikh Shahabuddin

Afterward, the discussion about the book ***Awarif*** of Sheikh Shahabuddin was started and he said “ He has presented five chapters of the book ***Awarif*** to Sheikh Kabiruddin and after that he said “Whatever he was used to mentioning which is not found and is not heard by anybody. Many times in his discussion there will be very much attention of the people and they would desire that they would die there at some time.”

Afterward, he said “ When this book was presented in the service of the Sheikh and on the same day one boy born in his house and the boy was named as Shahabuddin. ” Afterward the discussion was started to the matter which he will be heard by one person of grace in which there will be find a different kind of fervor and if that same thing if which is heard with some other person but there will be not find such delight and it is like that such thing which is out from the place and it is decorated with light of respect and in this connection he said the story of one holy and person of grace, who used to lead the prayers in one mosque and after the prayers, he used to tell in the mosque the sayings and conditions of the learned persons from which there will be comfortable to the listeners and there was one blind person among them and who will get delight from those sayings. One day that the Imam (leader of the mosque) was

absent in that mosque so in his place Mo’az’zin (one who shouts the call to prayer) was explained the sayings and conditions of the learned persons. That blind person asked “ Today who is explaining stories. And that blind person said we do not want to hear the sayings of the sinner person.” Afterward, Khaja Sahib while weeping said if the dealings of the person if should not be pious then there will be no effect in his sayings.”

On the Tuesday on the 18th of the Rajab month in the year 710, Hegira, I was sanctified to touch the feet of the Sheikh. And I said “ My dream in his service which I was seen on the last night. The dream was that it was like morning time and I was doing ablution for the morning prayer and prayer time is very near. So very fast I have done ablution and performed Sunnat (as per the practice of the prophet) prayer. And come to know that just now the morning prayer is going to perform. So I left for the prayer quickly so to get the prayer. But on walking some distance I have come to know that the sun was rising. So I was afraid that the time of the prayer will be over. At that time I have raised my hands and given the signal to the sun and I told due to the dignity of the Sheikh do not come out and upon saying this, I find delight in the dream. And by that time my dream was finished and there was still night time was there. Upon hearing this Khaja Sahib was began weeping and he said “One Naqib Mohammed Neshapuri was a very pious believer and the God loving person was there. From his tongue, I was heard that he was going one time to Gujrat and in those days, there was a rule of

Hindus on it. During the journey, two persons accompanied by me and we do not have weapons with us. Suddenly one Hindu came there and in his hand there was a naked sword with him and in that condition, he came to us. When he came to me then I told Sheikh Sahib to be present and at that time that Hindu person puts down his sword and he said give me shelter. We said we have given him custody. So he went on his way and we have followed our way. Khaja Sahib upon finishing this story said " What's that Hindu saw and what he was shown to him.?"

On the Tuesday of the 2nd of Shaban, month in the year 710 Hegira, I was sanctified to touch the feet of the Shaikh. And at that time discussion about the provision of food was started. He told " Darweshi (mysticism) is the name of this thing. That if any person will come and upon saying of his salam there should be provided food before him. And he himself should be engaged in stories and sayings and with his holy tongue, he said there should be the first salam and then giving food and then have a conversation."

On the Monday on the 8th Rajab month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time food was brought and eating was started. Khaja Sahib said "One holy person said those people who will eat the food before him, then he will find food in his throat and like that he is eating that food." One person among the listeners in the meeting told "Once before Sheikh Abu Saeed, one person beat one bull with stick and Shaikh Abu Saeed told it seems that he is

feeling the pain in this matter and that person who was there and he thought it was wrong. Sheikh Abu Saeed was shown him his back and on which there was a mark of the stick was there.”

Afterward, the story teller turns toward Khaja Sahib and he told “This story which is similar to that story that the condition of one thing is effected on the other thing. But I do not know its reality. ? “

Upon this Khaja Sahib said with his holy tongue that “ The soul will become powerful and reach its perfection, then it will absorb the heart and then the heart will become powerful and it will quench its mould. So due to its unity there will be an effect of any matter on the heart, then its effect will be also there on the mould.” The compiler of the book told “ This condition is similar to the ascent of the prophet ” and he said: “ Yes it’s right.” Upon this, he said “ He knows one saying of one holy person that I do not know on the night of accession the prophet was taken there where there is empyrean, the chair, heaven and hell and whatever he was seen there or those things were brought before where the prophet was there.” Afterward, he said, “ If these things were taken there where the prophet was there and in this condition the status and position of the prophet is very great.”

## The system of pledge

The discussion was started by the persons who does not know the system of pledging. Some of them do first pledge and then do the second pledge. Some persons will become disciples at the mausoleum of the master. I told him “ Some of them will go to the foot side of the mausoleum of the

master by clearing the hairs of the head and will become disciples. So whether this system of the pledge is right.?" He said "No".

Afterward, he told the story that " There was one son of Sheikh Fariduddin who was his elder son and who went to the mausoleum of Sheikh Qutubuddin Bakhtiar and at the foot side he was clearing the hairs of the head and he was becoming a disciple. When the news reached to Sheikh Fariduddin, then he told Sheikh Qutubuddin Bakhtiar is our reverend and master (Maqdum) but this pledge is not right. The system of the pledge is to hold the hand of the Sheikh."

On the Wednesday on 21 Shawwal month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the dream was started. He told " In the olden days there was one Turk was there. And who is called Enkash and who was the man of Allah. One night he saw Allah in his dream. And in the morning, he was explaining his dream in the presence of Sheikh Najibuddin Mutakkawil and he asked him " To swear that whatever he will say to him that he should not disclose it to other persons "and Sheikh Sahib accepted it. Upon this " He said tonight he was seen Allah in his dream and he was explained lights and condition." Sheikh Mutawakil says that " Turk was lived forty years after seeming of that dream, but I have not disclosed his dream during his life period to anybody. When the time of his death came then I went near him and when he saw me and told did you remember your promise about the dream.?" I said "Yes". I told him " How is your condition" and

“ He said now he is leaving from the world with the absorbed condition.”

From here the conditions of Sheikh Najibuddin Mutwakil were started. And he mentioned qualities of Sheikh Fariduddin and he said “ In Delhi one Turkman was constructed one mosque there. In that mosque, the leadership of prayers was given to Sheikh Najibuddin Mutawakil and for him, he was provided him one house. That Turkman married his daughter and in which he was spending 100,000 Chitals, but actually he spends more than this amount. One time Sheikh Najibudin Mutwakil told him “ The perfect Momin (faithful) is such person in whose heart there will be the love of Allah more than his children. You have spent 100,000 Chitals in favour of your daughter, but you have spent more than this. Now if you spend double than this amount in the way of Allah, then you will become perfect Momin (faithful).” The Turkman was becoming angry for this matter and he was taking the leadership of the mosque and the house. Sheikh Sahib went to Ajodhan from Delhi and he explained all details to Sheikh Fariduddin.” Sheikh Sahib told Allah says “ Ma Tansiq Min Ayat Wa Tansah Mat Bakhair Minha Wa Mislaha ’’. And it means “The verse We have cancelled and in its place, We sent down another verse. . “Better than this there will be not paid attention to this work.” Perhaps that Turk’s name is Etmer. Sheikh Sahib said “ If one Etmer will go then Allah will bring another Etmer in his place.” In those days a king named Etmer came in that kingdom and who paid him great respect and honour to Sheikh Fariuddin and his

respectable family.

Afterward, the discussion about Sheikh Bedridden was started and he said “ Nizamuddin architect who build for him shrine building and Sheikh Bedridden was sat in that shrine building. In those days, there was a disturbance in the work of Nizamuddin so Sheikh Bedridden was sent the details in which he was mentioned all conditions that one person was constructed shrine building for me and now he is in bad condition and for this reason, he is also facing bad condition. Sheikh Sahib sent his message that the person who does not follow the steps of his masters then he will face such conditions. It means there were no customs of our masters of shrine buildings and those who build a shrine building and sit in them, then he will face such things.” After this, the discussion about Sheikh Qutubuddin Bakhtiar was started and he said: “ He was memorizing the holy book Quran in the last days of his life and when he has memorized Quran then he was dying.”

Afterward, the discussion about the death of pious persons of Allah was started. One person among the present in the meeting place asked questions about the death of one pious person that “ When he was dying, he was saying slowly the name of Allah and which was on his tongue.” Khaja Sahib was began weeping and he said one Rubai (quatrain) in the Persian language.

On the Friday of the 26$^{th}$ Zeqad month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. In the house which was opposite of the Central Mosque of Kelo Khakri before the

prayer the discussion about the learned persons of Tariqat (mystic way of life) was started. Regarding those persons who will engage in the invocation of Allah and also about those persons who are used to engage in love and repetition and they want to show themselves to such people. Then he told one story that “There was one student called Sharafuddin and who was possessing knowledge. One day he was sitting in the presence Sheikh Fariduddin so the Sheikh asked him what is his position on education.?” He said, “ Now he was forgetting everything.” The Sheikh was angry with him for this matter. When he went from there, then he said: “ This person was becoming very much proud.” In short Khaja Sahib ended this story and he began weeping and he said one more story that “There was one master who was there and whose son Mohammed was becoming perfect, then he wants to come into the world of mysticism and so he told his father that he wants to become Darwesh (mystic).” The father told him “ My son first complete one Chilla (retire 40 days in mystic seclusion) and when he finished Chilla and went back to see his father. Then father asked him some issues and he was answering all answers satisfactorily. The father told him “ My son still there is no effect of the Chilla so going again and complete another Chilla. When he was completed second Chilla then he went to see his father. Then his father asked him some issues and for answering he was made mistakes so he asked him to complete third Chilla. When he was completed third Chilla then his father asked him some issues, but at that time, the boy was engaged very much in the

invocation of Allah so he was not able to answer about the world of mysticism.”

## Dreams and its interpretations

Afterward, the discussion about the dream and its interpretations was started. He said “ The prophet says “ He was seen by his companions in the dream and everybody was wearing dress and one companion was wearing dress up to his chest and the second companion was wearing dress up to the navel and the third one was wearing up to the knees but the dress of Hadrat Anas was touching on the earth.” The companions asked for an interpretation of the dream. He said, “ To understand the dress as religion.”

## Ibn Siren’s interpretation of the dreams

Afterward, the discussion about Ibn Siren was started and he said “His interpretation of the dreams was best and perfect. He said one day one person came to see him. And he said, “ He was seeing the journey of death in his dream.” Another person said, “ I was seeing Susan in the dream.” He said, “ You will be faced bad thing.” He asked, “How.”? He said, “ Before of Susan there is Su is there and its meaning is a bad deed or a bad thing.” The compiler of the book asked “How was person Ibn siren?.” He said, “ He was a pious person and a man of knowledge and who lived in the time of Khaja Hasan of Basra.”

Afterward, he said “ Imam Ghazali wrote in ***Ahyia Uloom*** that the predictions of the two dreams by Ibne Siren are really wonderful things and which are as follows.

Once one person came to visit him in the month of Ramzan and that person told him that “He was seen in the dream that there is a ring on his finger and from which he is putting stamps on the mouth of the men and on the female private parts.” He said “ You are perhaps Muezzin (one who shouts the call to prayer)” and he said “Yes”. He told him “ Why he is shouting prayer call early in the night time.” The other person came and he said: “ He was seen in the dream that the people are taking oil from the foot and then I am going on filling in it.” He said, “ There is a woman in your house so investigate into this matter that whether she is your mother.?” And he was investigated and he find she was his mother.

**Boils and eruptions**

Afterward, the discussion about boils and eruptions and similar type of the disease known as running sore was started. He said “ One who reads Surah al-Burj during the Sunnah (as per the practice of the prophet) prayer in the Asar (The late afternoon prayer) payer then Allah will keep him safe from diseases of boils and eruptions.”. “So, as running sore disease is a similar type of illness like boils and eruptions so it will be hoped that from this also he will be safe.”Upon this, he said, “ One who will read after late afternoon prayer Sura ( verse) al-Naziat then Allah will not live him in the grave even for the duration of one prayer .” Then he began weeping and he said: “ What will be the position of that person who will not live in the grave ?and he said when the soul will reach its perfection then it will pulling its mould.”

## Leaving of the world

On the Friday on the 26th of Ziqad month of the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. Before the Friday prayer in the house which is in the opposite of the Kilo Khehri mosque the discussion about the leaving of the world was started. He told " The Prophet of Allah told his companions " One Darwish was given the option that whether he should like this world or another world." The Dervish said, "Whatever is there which is prepared for him in the other world and which is liked by him." When this story was ended. Then Hadrat Abu Baker (R.A.) began weeping. The companions asked him "What is matter.?" He said, " The prophet mentioned about the Darwish is he himself only." When Khaja Sahib reached at this point, then Sheikh Fariduddin said " Such type of things has been told by the prophet many times. So whenever he will say that there was saying of one Dervish and his condition was such then I will able to understand that he is mentioning his condition only." Then regarding leaving of the world, he said " One pious person placed his prayer mat on the water and he was praying there and he was saying ,Oh: Lord, Prophet Khizer (A.S.) was committing a big sin, so enable him divine help of repentance " and at that time Prophet Khizer (A.S.) came over there and he asked him " What big sin he is committing.? So that he should repent in this matter." That pious person told "You plant trees in the jungle and you take rest under shades of those trees. And you would say that you are doing this work for the sake of Allah." Afterward, that pious

person told him “ To leave the world like him.” The Prophet Khizer (A.S.) asked him “ What is your condition.?” He told him “ His condition was that if the whole of the world will give to him and he will ask to accept it and if he will be told that there will be no accountability for him in this matter. Also, with this he will be told that if you will not accept it, then you will be thrown into the fire of hell, then in that case also he will accept the fire of hell.” The Prophet Khizer (A.S.) asked him “Why.?” He told because “ There is the anger of Allah is there for the world. So for the thing on which there is the anger of Allah is available so I think it is better to accept the fire of hell instead of the world.”.

**The presentation of book ‘Fawaid al-Fawad’**

On the Wednesday on the 30th of the Muherrum month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, I was presented my book ***Fawaid al-Fawad*** in his service. Then he praised me very much and he said well done. On that day, I was renewing my pledge. So the Sheikh removed his cap from his head and awarded me and while putting his cap on my head, he was reciting one couplet of poetry in the Persian language.

He said ***Roahal-Arwah*** is the best book among all books which were written Mashaiq (learned persons). And he said Qazi Hameed Nagori has memorized that book. Usually from the pulpit, he used to give a sermon from this book.

And in Arabic books ***Quwwat al-Quloob*** is also the best book and ***Roahal-Arwahis*** available in the Persian language. I told him the writings in

the book ***Ain al-Qazat*** are also good, but on which there will be no possibility of confiscation. He said " It was written about the condition of the rapture. " Afterward, he said "Still, he was 25 years old, he was getting burned. It means in the period of his youth he was engaged very much and established a relation with Allah and which is a strange thing." He said " The writer of ***Ain al-Qaza*** was written about his father that he was a corrupt shirker Qazi who used to take bribes. I asked him " What is his intention for such writing.?" He said, " He also has the capacity to understand of a revelation to him. So one time there was Sama meeting was in progress and other Darwish and dear persons of Allah were present in that meeting place. And the father of the writer of ***Ain al-Qaza*** was also present there at that meeting and he said he was seeing Sheikh Ahmed Ghazali there and who came in one gathering. On that day from that place where Sheikh Ahmed used to reside there was a long distance of travelling. Such gathering was not possible in any other city. And he was in another city and in short when it was checked in it carefully, then it was found as per his saying."

Afterward, Khaja Sahib said "The aim of the story of the ***Ain al-Qazat*** was that the grace of Allah is not possible to getting from the prayers and recitals. But what there is the will of Allah is there and due to acting upon it is available. During this period, one questioned was there, whether the master of the author of ***Ain al-Qazat*** is Sheikh Ahmed Ghazeli.?" He said "No, because in the writings there is mention of Sheikh Ahmed Ghazali

is there and also there is mention of his master. In which it was also written that I am like this and my Sheikh is like that. And if his Sheikh will be Sheikh Ahmed Ghazali then there will be mention of him there. And he will write him as his Sheikh."

Afterward, the author of book ***Ain al-Qazat*** was still being a child and he was playing with the boys. And the Sheikh Ahmed Ghazali saw him and he asked for him from his parents. But they have hidden the writer of the ***Ain al-Qazat*** from him and they told him that he was dying. Sheikh Ahmed told " You are saying false. Because till the graces which he will deserve and unless he will not get how he will die?." Afterward, " He said there was blame for Sheikh Ahmed. And for this reason, the parents were hiding of the writer ***Ain al-Qazat*** from him." Maulana Burhanuddin Gharib was present at the meeting place and he was asked "Whether there was a trail for the Sheikh in this matter.? " He said "No, he wanted that he should be blamed and censure in this matter. But he was most pure and pious person. " It is said that " When there was blame to him for the butcher's son, then that butcher used to complain to everybody in this matter. One night that boy was Sheikh then at that time the butcher was seen from the hole in the room that the Sheikh was praying there and the boy was sitting there. Upon the prayer Sheikh, he was started preaching and advises and then he performed two rakat of prayer. And again he started preaching and advises to the boy. Again he was performed two rakat of prayers. In short throughout the night he was spending like that and

in the morning the butcher's distrust was over and both the son and his father were becoming disciples."

## Jogi (Hindu ascetic)

Afterward, Khaja Sahib said "This matter which is not possible for everybody and those who will like doing this are most virtuous and the person of courage."

Afterward, he said "Once he was present in the service of great Sheikh Fariduddin and at that time one Jogi (Hindu ascetic) came over there and from him I have asked: " Which way he follows."? And what are the rules of your work.?" He said " As per our knowledge, there are two worlds in the soul of the man. One is Alawi (celestial) and the second is Sifli (inferior). From the head of the person to the navel is called Alawi and from the navel to the foot is called Sifli. In the world of Alawi, there is the truth, purifications, good manners and pious dealings are there. And in the world (Alam) of Sifly, cleanliness and piousness are there. Khaja Sahib said "I liked his talk very much. "

## Leaving of the world

Afterward, the discussion about leaving of the world was started so in this matter, he said "There is an excessive exaggeration." He said "If any person will keep fast during the daytime and wake up in the night and he is also Haji person, but the original rule is that there should be truth of the world is not available there in his heart. "

## Khaja Osman Hubabadi

On the Friday on the 22nd Rabil-Awwal month in

the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. At that time, the discussion about the piousness of Khaja Usman Hubabdi was started. He said " For the long period of time he was disconnected with the creatures. And afterward, he began sitting among the people and began meeting with the persons. From the world of invisibility, he heard a call and in which he was told to call to the creature on the condition that there he should bear thousand difficulties and problems. Upon this he was starting to walk on the one way, then one person came there and he slaps on the nape of his neck. And also, second person and third person done the same thing to him. In this way when 1,000 difficulties are over then, he has heard a voice come to the pulpit and call the people toward truth. He requested "My Lord, I have not studied knowledge and he is not perfect, so how he will call the creature toward Him.?" There was a command that " It is your work to step into the pulpit and Our work is salvation."

Afterward, the discussion about the discontinuation of meeting with the people was started and he said "Sheikh Ahmed Hanbal was a white weaver and he was away from the mankind for a long period of time. When he came in, the people then he was stopped talking to the people. One friend came to see and told him, " When you are among the people why you have stopped talking with the people. He told "To talk about the Lord or talk who was created. He could not able to talk about the Lord and about the created who is not suitable to talk."

Afterward, the discussion was started about the persons who keep fasting and also fasting of Tai (the fasting is kept for 3 days) but some persons only kept fasting for show and self-conceited.

**The Darwish persons**

On the Tuesday on the 26th in the month of Rabil Awwal in the 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Darwish persons was started and he said "The Mashaiq (learned persons) said there will be sent down the grace of Allah on following three times."

1. At the time of Sama meeting
2. At the time eating of food with the intention of obeying
3. At the time mentioning of the conditions of Darwish persons

Afterward, he said "Once when he was present in the service of Sheikh Fariduddin, then at that time six or seven Darvesh people came there and all were young and persons of grace but they were disciples of the masters of Chistia Chain. They said "In the service of Sheikh that there is some story among us. You hear it." He told me to listen and also to Baderudin Ishauqe to hear it. They have explained the story among themselves in very calm and decent style of words like that you have told like this and I told like in this way and then you have explained in that way. And from misunderstanding I have answered and he told that which you have told is right and there is a mistake from my side. And he said what you said it was the right and it was my mistake. In short, this type of discussion was happening. I and Bedridden

Ishaque wept upon hearing their conversation and said: “ Allah sent down angels to teach us how to settle our dealings.”

## The tolerance and patience

Afterward, he told with his holy tongue that “At the time of dealings one should speak such conversation and from which veins of the neck should not appear there. It means there should be no mark of discrimination, and anger.” Upon this, he said about tolerance and patience that “One should bear the cruelty of everybody and there should be no exaggerated in this matter and should not have the intention to take revenge.”

Afterward, he said “ If anybody will put thorn so you should also place thorns, then there will be thorns. In the general, persons there is a rule that to behaves with pious people with piousness and with the bad persons they behave badly. But there are no rules with Darwish persons and here with good or bad people with both of them, they should treat piously.”

## The friends of the religion

On the Wednesday of the 7$^{th}$ Rabil Thani month in the year 710 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the friendship of religious companions was started. The friendship is of two kinds, one Nasbati (connection) and other religious. Among them, the friendship of religious is very strong. Because if there are two brothers of Nasbati (relatives) are there and one is Momin (faithful) and the other is infidel then the property of Momin brother will not be given to

infidel brother. So it is known that such type of brotherhood is weak. But brotherhood of religion is very strong. Because the patch which will be there in the brothers of the religion, which will be exhibited there in this world as well as in the other world. During this time, he mentioned the following verse of the Quran."

" Al-Khala Yu Mazin Bazuham al-Baz Adwan al-Muttaqin." And its meaning and interpretation is that " The friendship of these people will be for revenue and then they will become enemies of each other. But the pious persons will not be enemies of each other."

**The prayer on Saturday and year**

On the Sunday 25th of Rajab in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of prayer was started and he said " Whatever the prophet of Allah was performed and there are 3 kinds of prayers are there."

1. As per time
2. As per reason
3. Not as per time and reason

Now the discussion about prayers is mentioned, which are related to the time. Imam Ghazali wrote in ***Ahya al-Uloom*** that the prayers which are related to time are moderate because some prayers are performed daily basis and some are such which are performed one time on Saturday and some are performed one time in the month and some are such that it will be performed one time in the year. The daily prayers which are performed are 8 and among which are five prayers of five times and sixth is Chast prayer (mid-morning prayer). And 7th

prayer is about 20 rakat which are performed after sunset prayer and 8th prayer is Tahajud and these prayers are performed one time in the day and night time. And the prayer which is performed on a weekly basis is the prayer of the Saturday and Sunday. The prayer of the month is performed once in the month and in which there are 20 rakat are there which was used to be performed by the Prophet of Allah on the first day of the month. The prayers which are performed one time of the year are four which are as follows.

Two Eid (festival) prayers and third Tarweh (special night prayers in Ramazan) prayer and fourth is Shabe Barat (fifteen night of Sha'ban) prayer. Now the discussion is about the prayers of the reasons started and he said "There are two kinds of it. And one is the prayer of Istasqa (prayer for the rain) which is performed for rain scarcity. The second is a prayer of lunar and solar eclipses. It means when the sun and the moon are in trouble then this prayer is performed. Now the discussion about those prayers is mentioned, which are not related to time and reason. Which are belong to glorify?"

Afterward, the discussion started whether Nafil (supererogatory) prayer can be performed in congregation or not.? He said, "Yes, because some Mashaiq (learned persons) acted upon this." Then he said "On the night of Barat (fifteen night of Sha'ban) Shaik Fariduddin asked me there is ordered of the prayer at night so to perform it in the congregation and you should become a leader in it so it's as done same."

## The prayer of safety

Then a discussion about the prayer started which are performed for the safety of the soul. He said " One who will leave from his house, then he should perform two rakat so, then he will be safe from the help of Allah from all calamities till his stay on the outside. When he will be coming back then he should perform two rakats so that he will be safe from the calamities which will arise from the house. In these two prayers, there is very much goodness and blessing is there."

## The verse of throne

Afterward, he said " If any person if he will not able to perform the above prayer, then he should recite a verse of the throne at the time of leaving from the house and from which he will get the benefits of the above. If he will recite Ayatul Kursi (verse of the throne), then he should also recite the third Islamic creed (Kalmia Tamjid). If anybody will reach late in the mosque then there is no time of performing of the prayer of Tahiyat al-Masjid (the prayer of greeting the Mosque) is there then he should recite 4 times Islamic creed (Kalma of Tamjid) and from which he will get the benefits of the above."

On the Saturday on the 13th Shawwal month in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. Khaja Noah, who is related with the Sheikh is sitting there near of the Sheikh. And he was reading the book ***Mahsariq al-Anwar*** and he was reached on the saying of the prophet that if any person is performing prayer and if there is saliva or phlegm in his mouth so throw it outside,

but not in the direction of Qibla (direction in which Muslims turn in prayer) and not in the right direction because it is the side of the angels. But it should be thrown on the left side slowly. So that the act may not be prolonged and from it there will be no mistake in the prayer.

He said also that “Momin (faithful) will never become impure. Because once the prophet of Allah was going on the way and Abu Harare was coming from the opposite way. The prophet began joking with him and he stretches his hand to shake his hand, but Abu Harare has taken away his hand behind. So the prophet asked him the reason of it.? He said “ Oh Prophet of Allah now he is coming after the intercourse with his wife and he hasn’t taken a bath. Now how he could not shake the hand of a pure person like you.” He said “ Momin (faithful) will never become impure even he is polluted by post coition bath but he will not become impure. If somebody will drink the remaining water of the person polluted by post coition bath then there will no fear. “ He also said “If any women in the shape of Satan, will come to any person, it means if Satan will come in the shape of women to any man then there will be an attraction of his heart then that person should do intercourse with his wife. So that apprehension should be out of his heart.” For the married person, it is a condition of the best thing in this matter. Khaja Noah heard these benefits and he stood and left from there. Khaja Sahib pointed him and he said to the persons in the meeting that “To give respect to this person. Because he is a pious person. When he stood and

went away from there. Then, with exaggeration, he said about his purification that “ He was memorizing the holy Quran and every Thursday he finishes it. And he is very interested to learn much knowledge and he has obtained very much knowledge. He does not have a friendship or enmity with anybody. He is a very pious person.” So one day I have asked with him “ Why he will do such obedience and worship?” He said, “ His aim is your life.” Khaja Saheb said, “ Who told him this thing.? This is his sign of felicity.”

Afterward, he discussed anything which is asked by anybody and he should know about that thing . In this matter, he told “ One learned person Ziauddin used to give lessons under the minaret. And from him, I was hearing that once he went into the service of Sheikh Fariduddin and I do not know about Fiqh (Islamic law), Nahu (syntax) and other knowledge. And he was learning only knowledge of Khilafi (against the tenets of faith) so there was an idea in his mind that if the Sheikh will ask me about Fiqh (Islamic law) and Nahu (Syntax) and other knowledge when what he will answer there.? With this idea, I have reached in the service of the Sheikh and sat there. He asked me “ How the checking of dialectic is done?” I was happy to learn this and positive and negative recognition which came to known in this matter, I have explained in the best way.” Khwaja Sahib said due to the reason of his perfection of revelation he was asked the same thing for which he was known as a learned person.”

This is a collection of benefits and which were

collected during a period of three years. And with the help of Allah, whatever I will hear, then I will record the advice and discourses in this book.

The End.

# Fawaid al-Fawad  Part  Third

**Mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi**

By Amir Hasan Ala Sejzi

Translated by
Hafeez anwar

These are insinuating in light of Allah and secrets of Allah, which were heard by me from the tongue of our eloquent master Khaja Sahib and who followed straight path and that he is a master and the seal of jurists and who is king of Mashaiq (learned persons) on the earth and well known as Khaja Nizamuddin Auliya.

**Discussion of the categories**

On Monday on the 7th day of the month of Zeqad in the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about categories was started. He said " The prophet said after me there will be five categories of my Ummat (nation). And there will be a period of each category for the period of 40 years. The first category will be about knowledge and observation. And the second category will be about virtue and cleanliness and third category will be about Tawsil and Trahem. And the fourth category will be about Tuqata and Tadabir and fifth category will be about Herj Marj.

He said " First category will be the of the companions of the prophets and second category will be of Tabein (successor to the prophet 's companions) and the third category will be of Tawasil and Taraham. The meaning of Tawasil is that when the world will come towards them and it will be common to both of them. If one will do hardness, then another will become soft so it is called Tawasil. And regarding Taraham and its meaning is that as if the whole world will come towards them than they spend in the way of truth without sharing in it. The fourth categories are

Takata and Tadabir. The meaning of Taqata is that if the world like partnership come towards them, then they will fight among themselves. And the meaning of Tadabir is that if they will get the world, then they will not give to others and they will turn their back to others. The fifth category is Harj Mar and this category is that which will involve in criticism and fault finding of each other and this category will pass away during the period of 200 years. When the period of 200 years will be passed away, then the puppies will be better than the sons of Prophet Adam (A.S.). When Khaja Sahib was reached at this point, then he was shut, tears and he said this order is for 200 years after the prophet and what will be the condition of the creatures of the present time?. ”

**Engagement in Zikr (invocation) of Allah**

Afterward, the discussion about engagement in Zikr of Allah was started and he said: “ The real work is an invocation of Haq (truth) and other than this all other things are a hindrance in the remembrance of Allah.” He said, “The books which I have read and if I read them at any time, then I will find there was wildness and tell voluntarily that where I have fallen.”

Afterward, he told one story that “ Sheikh Abu Saeed Abul Khair when he was reached in the conditions of perfection, then the books which kept for study and he has kept all those books in the corner. Some say he washed all books. Again he said “There is no mention of the washing of the books. Of course, he kept saving in one place.” One day he was studying those books and he heard one

divine call in which it is said to him, “ Oh: Abu Saeed return back to our agreement because you have engaged in other things.” When Khaja Sahib was reached at this point, then he was shut tears.

**The deflation in the food**

On Tuesday on the 12th of the month of Zil-Hajj in the year 712 Hegira, I was sanctified to the feet of the Sheikh and at the meeting place, many people were present in the service of the Sheikh. Some of them will not get the shade so they were sitting in the sunlight. He told “Others to sit in close so that they will get placed in the shade. Because they are sitting in the sunlight and but he is burning.” In this connection, he told one story “ In Badayun there was one Sheikh Shahi Moitab and who used to live there and one time their friends take him for the excursion outside and they cooked rice pudding there and when they put the food then Sheikh Shahi Moitab said in this food there is deflation was done. Perhaps two persons before bringing milk have to drink and eaten something and which is mentioned as the greatest fault with the Darwesh. ” When Khaja Shahi said “Those who eat before meals why they eat again with the friends. ” So upon saying this, they said “ Due to boiling the milk came out of the cauldron. As the milk, which was coming out so we began drinking. ” So, he said “ The drinking of such milk is illegal and it should be allowed to fall. ” In short, their excuse was not accepted and they were given a punishment that they should stand in the Sunlight. Due to stand in the sunlight there was a flow of perspiration so again Khaja Shahi said “ To call a

barber and when he asked why.? He said “ To take the same quantity of blood from my body equal of the perspiration, which was falling out of the bodies of these friends. ” When Khwja Sahib was reached on this point and he said, “ The brave and its name is called love and it is called also justice.”

Afterward about his piousness, he told this story “ One time Sheikh Nizamuddin Abu Al-Moed was becoming ill, then he called Shahi Motiatab and asked him to pray so that the disease should be gone away. Khaja Shahi made an excuse in this matter that he himself is pious. Still, he is desiring this thing from him. Then he said, “ I am a man of the bazaar so do not say such thing.” But the Sheikh didn’t accept anything. He said “ The prayer should be done must so that he will become healthy.” Then he said “Yes. ” So it’s better to call his two friends and one is Ashraf and who is a pious person and another is tailor person and, in brief, both of them were called there. Khaja Shahi told them Sheikh Nizamuddin Sahib was told like that. Now you both become my friends in this work and help Me. It means they worked and from head to chest is entrusted to me and from chest to up to one foot to entrust to one and the other foot is entrusted to another one. In brief three of them were engaged and suddenly the disease was turned into healing. Regarding the miracle of that pious person, he told one more story that “ He used, to say many times that upon his death if anybody will face any important work, then he should come to his grave and if the work will not be completed within three days then he should come on the

fourth day. If it is not completed on the fourth day, then he should demolish his grave.”

## The chastity of pious persons

Afterward, the discussion about the chastity of pious person was started and he said “ The prophet is expected of the chastity and they are innocent and with Faqirs (Darwish) and the pious persons are expectant of the chastity and innocence. But the prophets are expectant of the chastity and for the pious persons, the chastity is legal.”

## Discussion of memorization of the holy Quran

On the Friday on the 22nd of the month of Zil Hajj in the 712 Hegira year, one person came and requested for supplication for the memorization of the Holy Quran. He asked “ How far he was memorized ”and he said “ Three parts. ” He said, “ The remaining parts should be memorized in small proportions and recite first three parts many times in this matter.”

Afterward, he told this story “ One night he was seen in his dream Sheikh Bedridden Ghaznavi and from him, he was requested for the memorization of the Holy Quran. The day break, then I went into the service of any other pious person and requested him in this matter and he said that, like the above who prayed for him in the dream he should pray in the day time. ” So that due to the blessing of his prayer, he should memorize the Holy Quran. That holy person prayed and he said “ One who recited two verses at the time of sleeping, then he can surely memorize the Quran and that verse is as follows.

“ Elhakum Elaha Wahed La Ilha Ills Huwa Rahman in Fe Khaalq Samata Wal Arz Wal Ektalaf Al- Lail till Yaqiloon.”

## The persons of the cave

Afterward, the discussion about the divine powers of Allah was started and in this connection, he told this story that “One time the Prophet of Allah was desired to the see the people of the cave. Then there was the command of Allah “ We said that you did not see the people of the cave, but you can see them on the day of judgment. And if you want that they come into your religion, then We can do that.” Upon this the Prophet of Allah was brought one rag and four persons Abu baker Siddiq (R.A.), Umar bin Qattab (R.A.), Ali Ibn Tabeb (R.A.) and Abu Zur Ghafari (R.A.) and he told them to hold one corner of it and then he was called the wind from which Prophet Sualiman (A.S.) used to take work and he said “ The wind to take away this rag along with these four persons on the door of the people of the cave. ” The companions conveyed salam from the outside. Allah has given life to them. They replied for their salam. Upon this, the companions presented them the religion of the prophet and for which they have accepted It. Khaja Sahib said “ There is nothing which is not there in the divine power of Allah. ”

## Discussion about supererogatory prayers and recitals

On Monday, for the first of the month of Safar in the 713 Hegira year, I was sanctified to the feet of the Sheikh. The discussion about supererogatory prayers and sending the blessing on the prophet

was started. He said “ One night he was seen Khaja Fariduddin in the dream and he told me to recite nine times the following phrase.”

“ La Ilha allah Wahidahu La Sharikalahu Lahul Muluk Walahi Al-Hamad Wahua Ala Kulle Shain Qadiri.”

And when I was waking up from the dream. Then I was followed by this recital for always. I said in my mind that there is some aim in this instruction. Afterward, I have seen in books of Mashaiq (learned persons) that one who will recite this supplication for 100 times, then that person will be happy without any source. And he will spend his life happy then I came to know that the aim of the Sheikh was like this.

For this excellence of this supplication, he said it is available in the sayings of the prophet that one who will recite this supplication ten times after every prayer, then he will become such a person who has freed 1000 slaves.”

**Regarding reading the Sura al-Naba after Asar (late afternoon) prayer**

Afterward, he said “Once in the dream he said after the prayer of Asar to read five times Sura al-Naba and when I was woken up when I was followed by this instruction. Then there came the idea in my mind that there will be sure and glad tiding in it. ” So I was seeing it in exegesis in which it was written that one who will read it after the Asar prayer daily for five times, then he will become the slave of the truth. It means the love of Allah will be established in his heart. Upon finishing these

two benefits, he was instructed the persons in the meeting to follow it for always.”

On the Tuesday of the 2nd of the month of Safar in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. One person from meeting told “ Some person had said bad things about you on every occasion. And they say such things about him and for which there is no power to bear such allegations.” Then Khaja Sahib said “ I have forgiven all of them. So you also forgive them and do not have enmity with them.”

Afterward, he said “ Chajju who was a resident of Andip and who used to tell him always bad things and always ready to do enmity with him. Telling bad thing is easy, but to the desire of the bad things is worse than this. In short when he was dying then I went to his grave on the third day and prayed for him “ Oh: my: Lord, who used to say bad things to me and I have forgiven him so do not give him punishment for my sake.” He said “ If there is un-pleasantness between two persons. Then it should be sorted. If one person who will be sorted it, then, in that case, there will be fewer difficulties for the other person.”

Afterward, he said “ The people are not happy with the bad sayings and it said that the property of the Sufi is in a way out and his blood is permissible and when there is such condition then what will there the complaint and grievance of the backbiting.?. During this time one person came there and he was informed about that “ Now at this time the congregation of your friends is there at the such and such place and there is kept flutes also

there.” Upon hearing this Khaja Sahib, was becoming unhappy in this matter. He said “He has prohibited flutes and illegal things. And whatever they did, it is not right and they have been exaggerated in this matter.” He said further, “ If the leader (Imam) will do mistake than followers (prayer) should point out his mistake by saying ‘Subhan Allah’ and for women by ridiculing with clapping, but not with two palms, but with one palm and with one back side of the palm because clapping with palms is added in the playing. In short, such that even the matters, of play are prohibited. In Sama, there should be taken more care in this matter. When there does take very much care in the clapping of the palms than regarding of playing of the flute, then what should be there very much prohibition in it.?

Afterward, he said, “ If anybody will fall from any place, then he should fall within the Islamic law and if he will fall outside of the Islamic law, then he will not have any position in this matter.”

**The Sama**

Afterward, he said “ The great learned persons have heard of Sama. And who belongs to this work and who are a person of taste and recitals. When they will hear one couplet of the choristers and then there will be tenderness upon them whether it may be there or not there flute. But those who do not know of the fervor and whatever will be sung before them, then there will be no benefit at all to them. So it is known that this work belongs to persons of pain and it is not for flute etc.”

Afterward, he said “ The people will not get

attention in the daytime and if at any time in the day if they will get happiness. Then for them the remaining time will be in its custody. If in any group if there will be available to any person of taste and person of grace will be there then for the remaining persons of the group will be coming under his custody." Afterward, he said " In the olden days one Qazi (judge) was there in Ajodhan and who used to reside there and who was always used to fight with Khaja Fariduddin and as such that one time he went to Multan city and told leaders there how it is legal to any person who will sit in the mosque and hear the Same there ?" and they said "We did not tell him nothing."

Afterward, Khaja Sahib said " When he has heard Sama and for all times, then as per swearing of the saintly dress of the Sheikh, I kept it as a consideration as per attributes and conduct of the Sheikh. One time during the life of Sheikh one chorister sang one couplet of the Persian than at that time I come to know his likeness of attributes and perfection of holiness and excellence and pleasantness was remembered to me. And at that time, there was such condition which prevailed upon me that which is not possible to describe in the words. The Qawwals (chorister) wanted to sing other couplets, but I asked him to repeat the above couplet. And upon reaching this point, Khaja Sahib shut tears. And he said, " After a short period of time Sheikh Sahib was passed away from the world."

Afterward, he said " On the day of judgment it will be asked for anybody that, have you heard

Sama in the world.?” He will say “ Yes. ” He will be asked “ Have you heard that couplet and you have doubts about the attributes upon Us.” He will say “Yes”. He will be asked then “ For the incipient and attributes who will be there apprehended on the old Personality.” He will say, “ Oh: My Lord. I have said this due to the excess of the love.” Then there will be a command that “ As you have loved Us, so We bestow mercy upon you.”

## The miracles of the prophet

Afterward, the discussion of the miracles of the prophet of Allah was started and he said: “ Animals and inorganic materials were obedient to him.” In this matter he told one story that “When the last Prophet of Allah was coming into the world and he sent Maz Bin Jabal to Yemen and he told him “ In that Velayat (state) there is one water spring known as Ain al-Alreaf is there and it is also called Ain Wafat and specialty of this spring water is that if some water of it will be drink, then the man will be dying suddenly and when you will reach for that spring water tell him that the prophet was appeared in the world, so when you will reach there, then you should convey my message.” So he told the story of the prophet hood and that spring water accepted the prophet hood of Allah’s prophet and it has lost its previous property.

## Isim Azam (Al-mighty’s name)

Afterward discussion about using Isim Azam (Al-mighty’s name) was started. He said “When Ibrahim Adham was asked whether he was remembered Isim Azam?, then recite it.” He is told, “ To keep away the stomach from the ill-legal load

and to keep away the love of the world from the mind, then if you read any name of Allah which will become the name of Isim Azam.” During this time, the food was brought there and salt was kept there. Then Khaja Sahib told “ Meals should be started eating with salt. But to make wet the finger from the saliva of the mouth and take the salt with it. And there is no mention of it. If the finger is not wet, then the salt will not touch it. So to take it a little with the help of two fingers.” So I said thanks to Allah for this benefit. That it was known to the right of the salt again. Khaja Sahib smiled and he said, “It is good.”

## Good reply

Moulana Mohiuddin Kasani was also present there at that time. He was made an interpretation of my talk and he said one story that “Once one person went into the service of Khaja Shams Malik and he has desired something there. But he was given his reply in negative to him. But still that person was standing there. Shams Malik told “ Why he did not go?” And that applicant (sail) told him “ He needed to reply from him.” He told him “ What is the answer better than it I would say to him.”

## Hajj and visit of master of without devotion

On Friday on the 26th of the month of Safar in the year 711 Hegira, I was sanctified to the feet of the Sheikh. I told him that “This time he came for his visit of his relation kith and kin.” Some companions said this “ Nobody should not come to this place with the intention of any other work. And also not with the intention of his service. So he should not come near to him.” I told and think in my

mind, even though the method is like this, but my mind does not like that without a present in the service of Sheikh should not go from the limits. So I will go against the customs. So while thinking this, I came there and was presented myself at the service of the Sheikh Sahib and Sheikh Sahib told " You have done well. "

Afterward, he said, " There is customary in the learned person that nobody visits them before Ishraq (mid morning) and after Aser (late afternoon) prayer, but for me there is no such custom and I used to come and go anytime whatever I like."

Afterward, the discussion started that some persons after returning from the Hajj pilgrimage they used to engage a whole day in the remembrance of Allah and used to mention it in every place and this is not good.

Afterward, he said " One person said he came from the such and such place." Some pious person told " Oh: Khaja what are the benefits of your visit to such place?. Because still the pride is found there with you."

**The service and willingness**

Afterward discussion about service and willingness was started. He said, " One who do service, then he will become the master and without service how he will become master.?" Those who will do the service. Then they will get service."

Afterward, this discussion about good deeds was started. One person wrote about ten methods

and out of which five are in the head and five are in the body and who described in the poem.

**Not to accept the kings' offer**

On Wednesday on the 19th Jamidil Awwal month, in the year 711 Hegira, I was sanctified to the feet of the Sheikh. In those days, the king was granted land and many things and its title papers were sent in the service of Khaja Sahib. Khaja Sahib did not accept all these things. And in this matter, he said " He is not suitable for garden, land and agriculture work and while smiling, he said if he will accept these things, then what will the people say that Sheikh is going to the garden and he is going to visit his land and his agricultural work. Whether these things are suitable?". Being in tears, he said " No person among our masters and learned persons did not accept it. "

Afterward, he said " In those days Sultan Nasiruddin visited Ajodhan while going to Multan and on that day Sultan Ghiyasuddin who was a local ruler of there and he came to visit Sheikh Fariuddin " and he told "He brought some cash and title deeds of four villages. And cash is to Darwesh persons and title deeds are brought in your honour." So he was smiling and he said "Give me cash so that myself and Dervish will spend it together. But take away the title deeds and for it there are many seekers of it, are there so give it to them. " During the time of the story he mentioned saying of the prophet " Ma Dakhal Baina al-Adkhal Zela ".

Afterward, he said " This saying told by the prophet on some special occasion. That is one time

the Prophet came into one house where there were two kinds of wood were there and with one wood plough work is done and with another wood driving of animals is done and when he saw it when the Prophet told “ Ma Dakhal Baina Al-Adkhal Zela ”. When these woods will be in any house than in that house there will come disgrace there. From here the discussion about Sheikh Jalaluddin Tabrazi was started. He said “ He was writing one letter in Arabic to Sheikh Bahuddin and I have seen myself that letter in which he wrote one who will like the coming of the property from the women’s side then he will not get any better condition and in it also mentioned about Zega and its meaning land and villages. In short, I could not remember the Arabic word used in this matter, but its meaning is those persons who will like in mind for the land so he will become the man of the world and the people in the world. ” He asked about “ Sheikh Noor Allah to whom he was pledged” and said, “ He was a disciple of Shaikh Abu Saeed Tabrizi.”

**The discussion about recitals**

Afterward, the discussion of recitals was started. One person from the meeting place asked him to what this saying of the prophet is related.? “Sahib al-Warud Maloon Tarik al-Warud Maloon.”

He said “ It is about the people in the books. This matter was happened that when it was reported in the service of the prophet that such and such Jewish or worshipper of the fire used to do too many recitals and in this matter they term it is called Tamqita. The Prophet told “Sahib al-Warud Maloon” and when a Jew was heard this then he left

the recitals and when the Prophet heard this and he said “Tarik al-Ward Maloon. ” And some say it is generally saying of the prophet and its interpretation is that if any person who will leave recitals intentionally. Then he will be become the person from leaving the recital and such person is called “Tarik al-warud Maloon. ” If any person who is head of the community and where many persons used to come and go, and there is the expedience of the Muslims is attached to him and then he will engage in his recitals. Then in his favour it will be called as “Sahib al-Warud Maloon ”.

In this situation, I told him, “If any person due to engagement or some excuse will not complete his stipulated recitals, then he should complete it in the night time instead of daytime. Then what is instructed in this matter.?.” He said “ It is better to perform it in the night time. If it is lapsed in the night time, then perform it in the day time. Because night is the caliph of day and day is the caliph of the night. So it should not be lapse.” Afterward, he said, “ The recitals which stayed away without any excuse and there are three conditions which are not free from it are as follows.”

1. Inclination of lust
2. Illegal or anger
3. If there will be any fall of calamity on any person.

In this situation, he told this story that “One day Moulana Aziz Zahed was falling down from the house.” When he asked the reason for this matter, then he said: “ He used to read Surah (chapter) Yasin daily and today he did not read it.”

## Poem

On Wednesday, of the fourth of the month of Jamdil Awwal in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of the poem, thoughts and Gazal (ode) was started. He said “Once Sheikh Fariuddin read one Persian couplet and on that day the time was passed from the morning to evening time and also the couplet was there with his tongue even at the time of breaking of fast and at the time of Sahar (pre-dawn meals during fasting month) also he was reciting that couplet. When the number of times he recited this couplet then there will be changes in his face.”

Afterward, he said, “It is not known what was the idea in his mind and what was matter in it that he was asked to repeat this couplet number of times.”

Afterward, he said “Once Shaikh Bhauddin Zikeria was standing inside of his house in the door and he was holding the door with one hand and the other hand was on the other door, and he was reciting one Persian couplet number of times. Afterward, Khaja Sahib said, “ It is not known what was the matter with him that he was asked to repeat this couplet number of times? , and that what was an idea in his mind?.”

## Trust in Allah

Afterward, the discussion about trust in Allah was started. He said “ There should be trust in Allah. And except Him, there should be no trust on the other.” Upon this, he said, “ The declaration of

a man will not be completed unless he will not think the reality of all creatures is less than a mosquito.”

Afterward, in this connection, he said the story “ Once Ibrahim Khawas was going to Makkah and one boy was also with him. He asked him “ Where he is going?.” He told “ For the visit of Ka’aba in Makkah. ” He asked “ Where his luggage on the journey?. ” He told “ Allah will make live and establish man without sources. Surely he will send me to Makkah without luggage and convenience. ” In short when he was reached Makkah, he saw the boy reached there before him and he was circumambulating Ka’aba there. When his looks fall on him, then he said “ Oh: a poor believer. Whatever you have told me whether you have repented in this matter or not?.”

Afterward, he said one more story “ Once one thief of shrouds was coming in the service of Khaja Bayazid Bustami and repented. Khaja Sahib asked him “ How many shrouds you have stolen from dead bodies of the persons.?” He told “ He has stolen shrouds from one thousand dead bodies. Among them how much he was found in the direction of Qibla (direction in which Muslims turn in prayer).?” He told “Only two and the remaining others were not in the direction Qibla.” Listeners asked for Khaja Sahib “ What is reasonable in this matter.? ” He said “ Both of them to have trust in Allah and others do not have to trust in Allah. ”

## The kind of sustenance

Afterward, Khaja Sahib said “As per the saying of the learned persons there are found four kinds of the sustenance. ”

1. Riziq Mazmun
2. Riziq Maqsum
3. Riziq Mamlok
4. Riziq Maoud

“ Riziq Mazmun is about that the things about food and drinking from the source of income. Riziq Maqsum is that for which Allah is guaranteed in fate. Allah says “ Wama Min Dabta Fil Arz Ala Lahu Rizqaha.” Its meaning and interpretation are that “There is no animal are not there in the world for whom Allah is not guaranteed sustenance for them.” “Riziq Maqsum is that which is allotted to him at the time of the beginning of the world and which is recorded on the tablet as per the fate. Riziq Mamlok is that which is stored. For example Rupees, currency, sources and clothes. Rizk Mamlok is that which is promised by Allah to pious persons.” Allah says “ One who fears from Allah, then he will make sources of income for him and Allah will provide him with sustenance in such a way that he could not imagine and think in this matter.”

Afterward, he said, “ In Rizq Mazmon there is trust and which is not found in other substances. Because of Rizk Maqsum what is the work of the trust.? In this way understand other kinds of sustenance. There is trust in the sustenance of Mazmun. It means one should know that whatever his income is there which will be available to him surer.”

## The Excellence of the prayer

On Saturday 29th of the month of Jamdil Akhair in the month of the year 711 Hegira, I was

sanctified to touch the feet of the Sheikh. The discussion about the excellence of the prayer was started. And he addressed me and he said " The prayer should be performed in the congregation. " I told him there is one mosque near my house where he used to reside there. If I leave for it as there is nobody there in my house to look after for my papers and books there so, for this reason, he used to perform congregational prayers in the house. "

Afterward, he said, " The prayer should not be performed in the houses, but it is having excellence in the mosques." Upon this, he said " In the previous prophets, there were established mosques to perform the prayers there and there was not legal to perform the prayers in other places, but during the period of last prophet this facility was started to perform prayer at any place. In the olden days, there was a (Zakat) religious tax was required for one-fourth of wealth. But during the time of the last prophet for the property and wealth, there is a religious tax required is only for 1/40 portion.

**Generosity and miserliness**

Afterward, he said " $40^{th}$ portion is given and which is also because he should not be called miser. And from him, this name of miser may be removed from him. But he is also not called as generous and generous is such person, one who will give more than a legal tax of Zakat." During this period, I told him " What is meaning of the saying of the prophet of Allah "Al-Saqi Habib Allah Wain Kan Na-Fasiqan." And its meaning and interruption is a generous person and he is a friend of Allah and whether he may be a sinful person. He said " It said

in this way. ” One the person in the meeting said this saying of the prophet is available in ***Arabain***. Khaja Sahib said “ This saying of the prophet, which is available ***in Shahain*** which will be found correct.

**The difference between Saqi (bountiful) and Jawad (generous) person**

Afterward, he said “ The difference between Saqi (bountiful) and Jawad (generous) is that Saqi is that person who will give more than an Islamic tax of Zakat. But Jawad is such person who will give more for reward, for example, if he has 200 Dirhams with him, then he will keep with him only five Dirhams and remaining 195 Dirhams he will spend in the way of Allah. Upon this, he said Sheikh Fariduddin said that there are three kinds of Islamic taxes of Zakat as follows.

1. The Zakat of Shariat (the Islamic law)
2. The Zakat of Tariqat (mystic way of life)
3. The Zakat of Haqiqat (in reality)

The Zakat of Shariah is that, if one has 200 Dirhams, then he will give away in secret five Dirhams in the way of Allah. The Zakat of Tariqat (mystic way of life) is that from 200 Dirhams he should keep to himself only 5 Dirhams and remaining 195 Dirhams should be spent in the way of Allah. The sect of Haqiqat (in reality) is that he should spend 200 Dirhams in the way of Allah and do not keep any amount with him.”

Regarding Zakat (Islamic tax) he said: “ One story that Junaid of Baghdad used, to say the learned person of his time “ Oh: bad learned persons and give away Zakat of the knowledge.” He

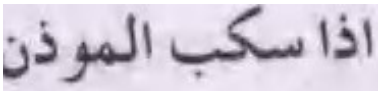
was asked “ What is meaning of this type of Zakat.? ” He said, “About 200 issues which they have learnt and out of them to act upon five issues and from 200 sayings of the prophet to make taking part of 5 five of it in daily practice.”

Afterward, he said about “ Moulana Raziuddin Sanani who was the author of book ***Mahsaraiq al-Anwar***.”He wrote this book of arguments which is between him and Allah. If there will be any difficulty of saying of the prophet then he will see the prophet in his dream, then he will make the necessary correction therein.”

Afterward, he said “ He was belonging Badayun and then he went to Kol and there he became vice Sherrif (ruler). The Sheriff under which he was deputy and who was a man of proficiency. One day sheriff was talking with him and Moulana was smiling and he sends to him the ink bottle and he was becoming disaffected and afraid of him. He stood there and he said “ We do not want to sit among illiterate persons.” Then his source of income was increased. He used to give tuition to the son of the owner of Kol and he will get 100 Ashrafi (golden coins) from there and he was used to be content with this income. He went from there to Makkah for Hajj pilgrimage and from there he was visited Baghdad and came back to Delhi. In those days there were many persons of knowledge were there and all were equal with him in his knowledge. And for the knowledge of Hadith (sayings of the prophet) he was superior and nobody was not equal with him. ”

Afterward Khaja Sahib said, “ His work was

made by one saying of the prophet. And which was happening like that when he was left from Kol for Hajj pilgrimage and he was purchased one shoe and to, wear it. When he was passed from one destination, then he was tired there. Then he came to know that it is not possible to go on the footing. In this thinking, he saw the son of the ruler of Kol on the horse who was coming there to bring him back. When Moulana saw him and thought in mind that if he gets that horse, then the journey will be finished easily.

He was in thinking so the son of the ruler requested him to come back to Kol. When he was not accepted in this matter, then he offered him his horse and requested him to accept his horse. And he accepted his horse and was continued his journey. In short upon performing the Hajj pilgrimage he went to Baghdad. Where there was on Muhadith (a scholar of the tradition) and his name was Ibn Zahri and for him the people were constructed the pulpit and on which he used to stand there and explain the sayings of the prophet. Around him, the people used to sit in the group as per their knowledge. One day Moulana Raziuddin went into his gathering. He was sitting in the group which was very far from him and at that time Ibn Zahari was explaining the saying of the prophet that to conformity of Muezzin (one who shouts the call to prayer) and it means the listeners have to say same as per Muezzin and he was starting the saying of the Hadith with the words' " Eza Skub al-Moaz'zn". The meaning of Sakub  is when the call of the Azan (prayer) will reach your

ears, then you should say same like Him. When Ibn Zhari explained this as saying. Then Moulana Raziuddin where he was sitting he said slowly to others “Eza Sakat al-Muazzin” and it means when Muazzin will be silent after saying the phrases then be silent in this way. Whoever is heard this when he said this to other and other to third and in this way it was reached to Ibn Zahari. He called “ Who said Like this. ” Moulana said, “ I told this. ” Then Ibn Zahari told there are meanings of the two things. So we should refer the books. There were reasons for two things. When they stood at the meeting place and saw the books and two things were found with logics, but ‘Eza Skat’ was more correct. When the caliph heard this then he called Moulana Raziuddin in his court and he was given him respect and honour and he was studying some things from him. In short, he came from there in Delhi. In Badayun, there was his teacher  who was a person of Velayat (saintliness) and a pious one and he has one book named ***Makhlis*** with him and which Moulana Raziuddin asked him but he didn’t give him that book. When he reached to Delhi upon obtaining knowledge, then he told once his teacher was not given the book ***Makhlis*** of sayings of the prophet to him. Now if the authors of that book will come there, then he can teach them. Somebody was informed in this matter to his teacher. He told “ The Hajj pilgrimage of Moulana Raziuddin was not accepted. And if accepted, he will not say like this.” Khaja Sahib told this and shut, tears and praised for the belief of that pious person. Upon this the meals were brought there. He asked to eat together there. Upon this he told this story “ Once some Darwish

came into the service of Sheikh Bahauddin Zakaria and meals were brought there. Then Sheikh eats meals with them. He saw one of them who was eating bread there and he said “Subhan Allah (God be praised) among Darwesh he can knows only eating.”

Afterward, Khaja Sahib said the prophet said, “ Surid (mixing of the pieces of bread in the stew) is having excellent on other meals like he himself has excelled on all other prophets of Allah and like Ayesha Siddiqi (R.A.) is among all other women.”

**The congregational prayer**

On Sunday on the 14th of the month of Rajab in the 711 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion about congregation prayer was started. In this matter he said “ With exaggerated that if there will be two persons, then should perform the prayer in congregation even though there will be no legal prayer of two people is permissible but it will be given the reward of the congregational prayer. The two persons should stand in one line.”

Afterward, he said “One time the prophet wants to perform the prayer, but there was nobody except Abdulla Ibn Abbas (R.A.) so he caught his hand and stands him at his bedside. When the prophet engaged in taking Taheruma (announcement of the initiation of congregational) then Abdullah Ibn Abbas moved behind him. Afterward, the prophet asked him “ Why he did move behind of him in the prayer.? ”. He told “ What I have the power to stand with the Prophet of Allah?. ” The prophet liked his good manners very much and he prayed for him, “

Oh: My Lord makes him Faqih (Islamic jurist) in the religion. ” Upon this Khaja Sahib said among the companions of the prophet after Ali Ben Taleb (R.A.) he is Faqih (Islamic jurist).”

Afterward about Abdullah Ibn Masood he said “ Ibn Abdullah is called three Ebad-Allah. And among those are as follows.

Abdullah Ibn Abbas, Abdullah bin Masood and Abdullah bin Omer.” He said “About Abdullah bin Masood that he has passed away from the world in the early age. One day where he was grazing goats the Prophet of Allah and Abu Baker Siddiq (R.A.) was reached there. He demanded some milk from him.” He told him “ He is a man of custody of the goats so how he can give him milk to him.? ” Afterward, Abu Baker Siddiq (R.A.) said to him. “ He is the Prophet of Allah and he is the companion of him. If some milk of the goat will be given to the Darwish then nothing great will be happening in this matter. ” He said “ He is a man in custody and he did not have permission to give milk. So what he can do.?” Afterward, the Prophet of Allah told him “ To bring a pregnant goat and when the goat was brought there, then the Prophet of Allah, with his holy hand, he turns over his hand on the back of the goat and with this the milk came in the goat and that milk was given to him.” Afterward, the prophet told Abdullah bin Masood “ To come and live in our company.” Khaja Sahib said “The height of Abdullah bin Masood was short and about him the prophet told Kaniftal Elim and it means being as Qareetal Elim and from this it is known that his height was small.

Afterward, he said “ Darwish persons used to carry small bags and which is called Kanaf and it is not right and it is a Kanief.” Upon this, he said the prophet call to Abdallah bin Masood as Kaniftal Elim (bag of knowledge).” Afterward, he told one story that “ One person whose name Raees who became a disciple of Sheikh Bakhtiar. That person was seen one tomb in a dream in one night and around which there was very much gathering was more there. One small height person was coming and going from that tomb and this is told by Raees. He asked him who is there in the tomb and who is that person that coming and going from more there. It is known that in the tomb Prophet Mohammed (peace be upon him) is there and that small height person is Abdulla Bin Masood and who is carrying the messages of the persons there. I went near Abdulla Bin Masood and told him that to pray for him in side there and he was willing to visit there and he goes inside and he brought a reply from the inside that you do not have capacity in this matter and tell Bakhtiar Kaki after my salam that the present of blessing every night he used to send which is not received since three nights. Is there good with him.? When he was waking up, then he went into the service of Khaja Bakhtiar Kaki and told him the prophet of Allah was conveyed him to his Salam.” Sheikh Sahib stood and asked that “ The prophet of Allah said this.?. And, whether he said some more.” I told him that “ He said the present, which he used to send every night, which was not received for three nights and what is reasonable in this matter.? Is there everything is well with Him.? ” Khaja Qutubuddin has called his

wife at that time and he was paid her amount of dowry and divorced her at the same Time. Because he spent three nights in his marriage and due to this reason that present of blessings could not be sent by him to the prophet of Allah."

Afterward, Khaja Sahib told by his holy tongue that " Sheikh Qutubuddin used to send his present of the blessing of 3,000 times daily and then he will use to sleep." About piousness, of Khaja Qutubuddin he said "Once Sheikh Bahauddin Zakaria, Sheikh Jalaluddin Tabrizi and Sheikh Qutubuddin were in Multan city. Then at that time, the army of infidels came near Multan city to attack. In those days, the ruler of Multan was Qabacha. Sheikh Qutubuddin was given one arrow to Qabacha one night. And he told him to throw it away at the enemy so Qabacha done as per his instruction. At the time of daybreak, they didn't find any one of the persons from the infidel army."

**The "Tafsir (exegesis) of Kashaf"**

On the Wednesday of the month of 24th Rajab in the year 711 Hegira, the discussion about ***Tafsir (exegesis) of Kashaf*** was started and he said about exegesis that "Khaja Hasan of Basra used to read Dal alphabet of Alhamad with Zaire (vowel point) and with Zair (vowel point ) of Dal and this is the reason of its with joining of Allah. Because the action of Lam is based on it. But as per Qirat (recitation of the Holy Quran) of the method of Ibrahim, it is Peish (vowel point) of Dal. And also, it is Peish of Lam. But it is not known whether it is as per Ibrahim Naqai method or some other one and Allah know better in this matter. In short, this is the

opinion of the author of the book Kashaf that Qirat of Hasan of Basra is better than Ibrahim's Qirat. Because Hasan of Basra used to read Zair (the vowel point) of Dal due to Lam of Allah. It means Lam is connected with Zair. And also Al-Hamad of Dal by maksur (irregular plural of Arabic noun). But with Ibrahim method Al-Hamad's Dal is due to marfu (raised) and it reads as Zair of Lam. Because Dal of Al-Hamad's action is due to reasons of Amil (reader) and who will change those Aarab (vowel points) and those are strong which are based on Aarab (vowel points)." After this speech Khaja Sahib said " I have come to the conclusion that Dal of Al-Hamad is just like such person who is having its master and to whom he will say do like this and do live like in this way and Lam of Allah is like that person which is not having its master and who live as per his will like in this matter."

**The belief of the author of Tafsir Kasshaf (exegesis)**

From here the discussion about the belief of the author of ***Tafsir Kasshaf*** was started. Khaja Sahib told by his holy tongue that " Despite of his great knowledge and tradition, his belief was false. Upon this, he said there will be an infidelity and one Bedat (innovation in religion) and one dis-obedience or sins and Bedat is more than disobedience and infidelity is more than Badat and Badat is nearly of the infidelity."

**The Badat and sins of author of Kashaf**

Afterward, he told this story which he was heard by Moulana Sadaruddin Qarni. He said, "Once he was with the Moulana Najamuddin Sanani

and he asked me what you are doing nowadays.?" I told him " I used to read books of exegesis and he asked which book of exegesis." I told ***Kashaff, Ejad*** and ***Umda.*** Moulana Najamuddin told to burn down " ***Kashaf***" and ***Ejad*** and read only ***Umda***. Moulana Sadaruddin said " It was felt by his very unpleasant for me." So I asked him "Why.?" He said " Sheikh Shabuddin Saherwardi says it was felt by him unpleasant in this matter. " When there was nightfall, I was reading the above three books in the light of the lamp. ***Ejad*** and ***Kashaff*** were down and ***Umda*** was up on the books. During this time I was sleeping. Suddenly there was a flame was created and I was waking up and what I have seen that the book ***Kashaf*** and ***Ejad*** were burnt but the book ***Umda*** was safe there."

He told another story that " Sheikh Sadaruddin wanted to read book ***Nahu Mufsil*** so he told in this matter with his father. Sheikh Bahuddin Zakaria is told to be patient for the night. When there was the fall of the night, then Sheikh Sadaruddin what he was seeing an event in which one person was taken in the while fasting in the chains. He asked who is that person.? It is said this is the person Zamhashri who wrote book ***Mufasil*** and they are taking him toward the fire of hell."

**The grave of Prophet Lut (A.S.)**

On the Tuesday of the 7th of the month of Shaban in the year 711 Hegira, I was sanctified to touch the feet of the Sheikh. One person from meeting asked told this story that " Once he while travelling, he was reached in the country where there is available the grave of Prophet Lut (A.S.).

Which is expected to be very great and very high there and people of that area could not know our language. And also we do not their language. In short, after some days of starvation, we have reached in that land. So they cooked one food from one kind of grain like maize and on which they put the milk. As we got, so we eat it with much fondness. Khaja Sahib said in such place, such people were in the condition of worrying by such nation there. This story teller was produced by him some sweet for eating there." Upon this he told the story that " He was heard the story of Moulana Zahid and he said he and Moulana Burhanuddin Kabili and in those days who was deputy Qazi in Delhi and we at the beginning were studied in the same school. Once Moulana Burhanuddin got two golden coins. He said with one gold coin he will purchase Quran with the intention that he should become a person of Nisab (minimum taxable income for the purpose of Zakat) and it means to become wealthy. He did the same and he purchased one Quran with one gold coin. Perhaps on the same day when from commander-in-chief Jamaluddin Neshapuri who was Kotwal (police chief) of Delhi and who was sent the food and in which there was also available sweet of carrot. The police chief puts that sweet of carrot before Moulana Burhanuddin and asked him "How is this sweet.?' Mounlana Burhanuddin told " Students used to eat dry bread as eating of the carrot sweet so you tell how the sweet made of carrots is eaten by.?. " " Kotwal liked his talk very much and he asked one person " To bring 20 or 30 gold coins and give to Moulana Burhanuddin." In short, there was a very much

wealth gathered with Moulana Burhanuddin and he was becoming deputy Qazi (judge) of Delhi.”

On Friday of the last day of the Ramazan month in the year 713 Hegira, I was sanctified to the feet of the Sheikh. The discussions about justice and atrocities were started. He said “ The dealings of Allah with the creatures are having of two kinds. The deal of the creatures among themselves is having of three kinds. Allah’s dealing with the creatures is for justice or excellence. But the dealing of creatures among themselves depends upon justice or excellence or atrocities. If people do justice and excellence among themselves, then Allah will bestow upon them excel. If they do atrocities among themselves, then Allah will act upon them with justice and He will be surrounded them by the punishment if he may be a prophet of time.” Upon this I told that the Prophet of Allah said. “ If Allah will send him and his brother prophet Eisa (A.S.) into the fire of hell, then it will be an act of justice,” He said “Indeed. The ownership of all worlds belongs to Allah. And those who do put to one’s own use in His kingdom will not do atrocity. The atrocity is called that which is done in the kingdom of others.”

Afterward, he said “ As per religion of Asher, it is there something that it is a legal matter with them that Allah can keep Momin (faithful) in the fire of hell for always or to send infidels into the paradise for always. Because He is doing usage and who does put to one’s own use in his kingdom. But it is not such thing in our religion. What Allah says in the Quran that the unwise is not equal with wise

and blind is not alike with Bina (having eyesight) and there are some examples mentioned. Now it is from wisdom is expedient that Momin (faithful) should go to the paradise and infidels to go the fire of hell. Because Allah is wise and He works as per wisdom. Like such person who is having a wealth and property and he will spend it whatever way he likes. And if he will be throwing away his wealth in the well then that it will be deemed as his wisdom."

Afterward, he said " If any Momin will die without repentance, then there will be doubt of three things in this matter. It is possible that Allah may forgive him due to the blessing of his faith or due to his excellence or forgive to the intercession of any person. If he will throw away into the fire of hell, then he will be punished there as per his sins and after that, he will be sent to paradise. But he will not be stored there always in the fire of hell."

**Different stories**

On Saturday, for the 11th of the Shawwal month in the year 713 Hegira, I was sanctified to the feet of the Sheikh. On that day I took with myself, my slave Bashir, there and told there that "He used to perform prayers and he has learned it from him that since long time he has asked me to take in the service of Khaja Sahib so that he can get the excellence of pledging with him because there was available general kindness and favour of Khaja Sahib to all persons. So he agreed to this matter."

Afterward, he asked me " Whether you give him permission to make a pledge to him." So I told him " Yes your honour, and upon this he was accepted, his pledge to him and given him his cap and

instructed to go and pray two rakat of thanks. When the slave standing and went from there, then Khaja Sahib told one story “ One Darwish came there while wearing starched saintly dress in the shrine building of Sheikh Ali Sanjari and that Darwish used to cause trouble in every place. Sheikh Ali told him “ As you live in this shrine building so you did not beg and I will give you money and with this you lead a life free from care and while saying this he was given him 500 Chetals and with this amount that Darwish did business and he got 30 gold coins in a short period of time. When he purchased the goods of 30 coins which became a value of 100 gold coins and with that amount he purchased the slaves. Sheikh Ali told him to take those slaves to Ghazni so that he can get good profit there. So the Darwish did as per the instruction given. He has one reliable slave and to whom he asked to pledge to him and that slave became his slave and Darwish cleared his hair from his head and put a cap on his head and he told him “ This cap belongs to Shaikh Ali. Perhaps the Darwesh belongs to the family of Sheikh Ali. In short, when he was reached to Ghazni and he sold away, there all slaves and only that slave was left with him there. There were many buyers of him there. Darwish told him “ How he will sell him as he is his disciple. ” In short, for buying that slave there was very much exaggeration was there and the price of that slave was increased four times more. So, for this reason, the Darwish’s intention was changed and he was agreeing to sell him there. When the merchants want to buy the slave so he was being in tears and he told “ Oh: Khaja when he was becoming his disciple and you

have put cap on his head and you have told that the cup belongs to Sheikh Ahmed. But now you are selling him. So there will be fighting on the day of judgment in between myself and Syed Ahmed. ” When he said this then Derwish was becoming soft minded and he told the persons present there that “ You all people should be witnessed in this matter that I freed this slave. ” When Khaja Sahib finished his discussion here, then I told him that “ I have freed my slave.” Khaja Sahib was becoming happy and he told “ You have done well and it was expedient which you have done. ” Afterward with kindness and favour, he put down his cap from his head and placed it on my head.”

On Thursday on 27th, in the month of Shawwal in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about spending was started. He said “When anybody has wealth and property of the world then he should get to spend it. When it should be over with him. Then he also spends it in the way of Allah because it should have to go away. It is better that to clean his hand with it.”

Afterward, he said, “Sheikh Najibuddin Mutwakil was mentioned the meaning of the above in the following writing that when it will come then why it will not become decrease and when it will go then does not keep it because it will not come into his hands.”

**The conversation of the persons of Allah**

On the Tuesday of the 15th of the month of Zil-Hajj in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. There was a discussion

about the foods which they were eaten by the persons of Allah and their intention will be a reality.

Afterward, he said " Sheikh Shuabuddin wrote in the book ***Awarif*** that one Darwesh when want to eat foods and then he will pick up a morsel to eat and he says "Waqazt Billa" it means that he pick up the morsel in the name of Allah.

On Monday on the 21 of Zil Hajj month in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh. He asked me " Whether I came from a city or cantonment area." I told him " From the cantonment area and now I live there." He asked, "Whether I visit the city.? ". I told "Very few times and he will visit the city after ten or 12 days, but live most time in the cantonment area and the Friday prayer I used to perform in the mosque of Kelo Khari. " He told "Well." Because the weather and climate of the cantonment area are best comparable to the city area. The weather and climate of the city are very dirty and with too many odors. About this he said with his holy tongue that " There will be the preference of time on the other times like Eid (festival) which has a preference for the other days. In the same way, some houses are having a preference for the other houses and in some, there will be more comfortable and in others there will be less comfortable. But the Dervish should not think this matter. He should not be happy with happiness and he should not be in grief with sadness. This condition will be belonging to such person who will leave this world and another world. While taking the mind of the Darwesh should be towards reality and tongue should help the heart

and the heart will seek the help of the reality.”

Afterward, he told his holy tongue that “ He was hearing these phrases in the beginning by Moulana Emaduddin Sanani. Once I went towards the reservoir of the Sultan and he was present there at that time. We both were in one place and we have started a discussion on this matter. I had with me cause of happiness and after this event again after 3 or 4 years we have gathered in the same place. But again, I saw him in that place, but there was no such thing finds in him and for which he said that he was engaged with the creatures.”

Afterward, when Sheikh Jalaluddin Tabrizi arrived in Delhi and after a short period of stay he was left from there. Then he said, “ When he came to this city when he was like pure gold and now from here he is leaving like silver.”

Afterward, the discussion about Sama was started. I told him “I was surprised in my work. Because the obedience and worship which are required are not done by me and the recitals and endeavors of Darwesh persons is not found by me. But when I will hear Sama there will be available to me comfortable for some time or that time when I present in his service of his honor and at that time the mind was free from this world and the other world.” He told “ At that time mind will be free from the worldly relations. ” I told him “ Your honor at that time there will be comfort available to me. ” He said there are two kinds of Sama which are as follows.

1. Hagen
2. Ghair Hajam

The Hajam is called in which there will be available voice or poetry will be listen and from it there will be movement in the body and it is called Hajam and its explanation is not possible. The second is Ghair Hajam is that when there will be an effect of Sama and then one should tolerate it and whether there will be thinking of the reality or on his master or on anything which will be there in the mind. ”

**The End.**

**Fawaid Al-Fawad Part Fourth**

Mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi

By Amir Hasan Ala Sejzi

Translated
by Hafeez Anwar

## Preface

These pages are lines of the light and the tablet of the happiness and words belongs to the king of the country of secrets and the king of the learned persons and Qutub (highest cadre in spiritual pivot at axis) of Qutubs of the world and which is agreed by all unanimously in the system of reality, guidance and religion. May Allah give him a long life so that Muslims may get benefits from him and these comprising of his insinuation and speeches was recorded in this book and collected up to the period of Muherram of year 714 Hegira.

**Abu Harare and memorization of Hadiths (sayings of the prophet)**

On the Wednesday of the 24th of Muherram in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. On that day, I have brought the first volume of ***Fawaid al-Fawad*** as per instruction of the Sheikh and when he read it and he appreciated my work. And he said that “It was written well in the style of mysticism.”

Afterward, he told one story “ About Abu Harare and who was accepted religion of Islam after the conquest of Khyber Fort and after that the prophet of Allah was not being lived in the period of more than three years. During these years, Hadrat Abu Harare was collected large number of sayings of the prophet and which are more than a collection of other companions.

Afterward, he told “When it was asked with Abu Hurara how he was memorized a large number of sayings of the prophet in a passing of a period of time.? And other companions who used to live in the company of the blessing of the prophet could not memorize.? “ He said “ The prophet was allotted everybody their special duty and it was his duty that whatever saying he will hear it and should be memorized by him.”

Afterward, he said one day Abu Harare told in the service of the prophet “Oh: Prophet of Allah, whatever I hear with your holy tongue which I memorize it. But some sayings, he could not memorize. He said “ If you want to memorize all sayings then when I will do memorize, work, then spread your edge of the shirt and when I will finish it, then fold it and kept it on your chest.” In this way, whatever you will hear from me memorize by

you.”

Afterward, he said “Abu Baker (A.S.) in his life he was memorized by 3 or 4 sayings of the prophet. And Abdullah bin Abbas memorized only less than ten only sayings. Abdullah bin Masood despite of great Faqhi (Islamic jurist) and in his whole life he was memorizing one, saying only.” Also about this saying of the prophet “ From that day due to the reason of its fear the color will become yellow and hairs of the body will stand and two shoulders began shivering.” Afterward, he said “Wasamt Rasul Allah” and its meaning and interpretation is that he was hearing this saying of the Prophet of Allah and he told this meaning started by from there.”

From here discussion about the companions of the prophet was launched. He said “There are four companions and there are three slaves are there. Upon this discussion about the qualities of Ali Ibn Ali Taleb (R.A.) was started that once the Prophet of Allah said about him in the words of that “ Afzalkum Ali al-Aqza “ “Among all of you he is superior and great Qazi (judge) and great Qazi will be one such person who possess great knowledge with him.”

**The conformity and following of companions of the Prophet of Allah**

Afterward, he said about conformity and following of the companions of the prophet, he told one story “ In one gathering there was present one companion and behind him one person was sitting there. That person every time used to say that he was heard by the Prophet of Allah and he was there at one place and with him Abu Baker (R.A.) and

Umar (R.A.) were there. In this way, he was remembered. Then after a few times he was remembered that the Prophet said and he was in such place and with him Abu Baker (R.A.) and Umar (R.A.) were with him there. So that companion turned his face and looks at him and when he thinks more carefully and he recognized that he was Ali Ibn Ali Taleb (R.A.).”

Afterward, he told the story “ Once Umar (R.A.) told if he would be one hair on the chest of Abu Baker (R.A.).”

## The story of one Darwesh

On the Sunday on the 8th of the month of Safar in the 714 Hegira, I was sanctified to touch the feet of the Sheikh. He said about one Darwesh that “ He is dearly one of Allah. If any dear person of Allah will involve in the world, then he will not remain dearer one of Allah. ”

## The destruction of Lahore city

Afterward the discussion about history was started that today the Lunar month date is 28th and not 29th and from here he started the story “ Once in Suhader the moon was seen on 27th and it was happening that during that year there were three months of were passed of 29 days and there was cloud and dust so the moon was not seen. So the people of the city counted every month of 30 days. When three months were passed away, then the moon was seen on 27th or 28th and afterward it was known that they were mistaken. Afterward, he said “Owing to this there was a fall of calamity on the people of Suhader. And the other problem which

was there that some merchants of Suhader went to Gujrat and in those days Gujrat was under rule of the Hindus. In short, when Hindu merchants want to purchase their goods they told the price of the goods double but at that time of selling them reduced half price of goods which they told them before. It was the habit of Hindus of that place, that whatever they sell the goods they declare its correct price. In this way, they used to sell the goods at one price. In short,when one merchant has seen the dealings of the merchants of Suhader than one merchant of Gujrat asked them from which place they came there.? . He said from Suhader.That Hindu told " Whether that city is habituated.?" He said "Yes". That Hindu told " The city if there is such dealings then it will not be habituated." In short, when merchants were coming back to Suhader and they heard during the way that infidels were destructive Suhader city."

**The people claiming of the miracles**

On Tuesday on the 12th of the Safar month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about such persons was started who claim the miracles. And made themselves illustrious in revelation. There is no value in this matter. Allah kept upon his holy persons the miracles to keep hiding and it as an obligation as like that the manifestation of miracles of the Prophets of Allah. If any holy person will manifest miracle, then he will leave the obligation in this matter."

**Saluk (mysticism)**

Afterward, he said there are 100 stages of the

Saluk (mysticism) and among them the stage of revelation and miracles is 17th rank in it. If mysticism (Saluk) will be left at this stage, then how he will pass from the remaining stages.?

**The service of the guests**

Afterward the discussion about, the service of guests was started. He told the prophet said " Those people who will give water to the nation, then they should drink it after all of them." Upon this, he said " In eating meals. It should be done like that. Which is expedient, and one should never eat before than others."

Afterward, he said " It is expedient of the host that he should wash his hands first before washing the hands of the guests. Because his hands should be first clean, then he should wash the hands of the others. At the time of drinking water, he should give water to others, then he should drink water later."

Afterward, he said " The holy persons said one who will want to wash the hands, then he stood and washes the hands of the guests. Upon this, he said " One person came in the service of the Sheikh Junaid of Baghdad to wash his hands and he sat there. When he sat then Sheikh stood so he asked why.? He said " It is expedient for him to stand and wash the hands. As he sat so it is expedient for him to stand."

Afterward, he said " Once Imam Shafei was a guest at the house of Imam Malik then Imam Malik washed the hands of Imam Shafei." Upon this, he said " Once Imam Shafei arrived as a guest at the

house of some friend. That friend prepared the list of the meals which are required to prepare and he was written on the paper and he was given the list of meals items to his slave woman and he asked her it is must to prepare those meal items and he left from there for some work. Imam Shafei took the list of meals items and he was added some more items as per his wish to be prepared. When the house owner came there and meals were arranged there, then upon seeing some more food items the house owner went to see the slave woman asked the reason for this matter.? She showed him the paper. When he saw the paper that Imam Shafei was adding some more meals in the paper when he was happy very much in this matter and he was freed the slave woman along with other small slave boys."

Afterward the discussion about eating of the meals was started and he said " In Baghdad city, there was one Darwesh was there and his piece of cloth spread for serving dishes were used to spend daily 1200 bowls of meals and who had 18 kitchens."

In short, one day he asked his servants, whether anybody is missing while distributing foods. They told him "No, we are giving food to all individuals." Again the Sheikh told them to check again in this matter and they said we keep in mind everybody. We called all of them at the time of eating of meals. Whoever it is required to give the food and it will be given to all of them. Then Sheikh told him that " In this work there should no mistake be done to anybody at all." The servants told "How Sheikh knew this matter." He has said " For three days I

could not find my food." As there were many kitchens were there so for this reason they think that other kitchen will send food. Everybody thinks such that from other kitchen food will be sent to the Sheikh and when three days passed when the Sheikh was disclosed this matter."

Afterward the discussion of the water reservoir of the Sultan was started. He said " It is said that upon the death of Sultan Shamsuddin he was seen in the dream and he asked how Allah was treated by him.?" He stated that " For the sake of reservoir he was forgiven by Allah."

**Sheikh Naseeruddin**

On Wednesday on the 27th Safar month, in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. One day before it means on Tuesday with Naseeruddin Mahmood, who was a disciple of the best belief and I was taken advice from him that tomorrow is Wednesday which is thought by the people unlucky. So we go in the service of Khaja Sahib so that inauspicious will change into the felicity. In short, on the Wednesday he and I went into the service of the Sheikh and we told him all about the event on Tuesday. He smiled and he said "Yes, the people think this day as unfortunate, but they do not know that this day is with felicity and very good that if anybody is born on this day then he will become pious one ".

**Temperament**

Afterward the discussion started about the temperament of some people that they used to become worse whose nature will be more delicate

than he will become angry. As per the meaning of the above he recited one Rubai (quatrain) in the Persian poetry.

## Change of hearts of the kings

Afterwards he said about the changes of hearts of the kings and it is from Kalmat Qudsi (holy saying of Allah) and it is mentioned that the hearts of kings are in the hands of Allah. The Prophet of Allah said. “ Allah says the hearts of the kings are in my hand. ” It means, “When the creatures will be on the straight path, then I will make soften their hearts and when they will be not on straight path then I will make their hearts hard. ”

Afterward, he said “ The look should be kept at there and everything should be done from there. In this connection, he told this story “ In those days when the Qabacha was ruler of Multan and Sultan Shamsuddin was ruler of Delhi and in between them there was built up enmity. Sheikh Bahauddin Zikeria and Qazi (judge) of Multan wrote their letters to Sultan Shamsuddin. And those letters were caught by Qabacha and upon seeing the letters he was becoming very much angry and he killed a judge and he asked the Sheikh to come to his house. The Sheikh entered his house without fear and he sat at the right side of Qabacha and who gave his letter to him. Sheikh Saheb read it and he said “ Yes, I was writing this letter and written truth and do as per your will. What you can do.? ” Qabacha when heard this than he began thinking and given the signal to bring meals. It was routine of the Sheikh that he did not use to eat any other place. There was the target of Qabacha. If he

will not eat. Then he was thinking that he will give him trouble. When meals were brought there, then all people started eating meals and Sheikh Sahib also started eating meals in the name of Allah, the Most Beneficent and Merciful and upon seeing this the anger of Qabacha was over and Sheikh Saheb came back to his house safe.” “ In the mind of the compiler, there was one thing to be there for which he was not getting a chance to speak it. That was if any disciple who used to perform five time prayers and but he did follow less recitals, but there is very much love of the master in his heart. And his belief to his master is perfect. And another disciple is there who follows very many recitals and glorification and he has performed many Hajj pilgrimages, but his belief in his master is not right then who is excellent and whose status is more.? ”

Afterward, he said “ One who is loving and a devotee of the master and his one time is equal than all times of another disciple.”

**The story of Zahed (ascetic) of Bani Israel**

Afterward, he said “ Some people’s religion is that pious persons are having a preference upon the prophets of Allah. Because the prophets are used to be engaged with the people. This religion is wrong. Still, when the prophets of Allah get the time they used to be engaged with Haq (reality) and that time will be having importance of all times of holy people. In this connection, he told one story that “ There was one Zahed (ascetic) in Bani Israel and who did worship of Allah for a period of 70 years. After 70 years he was required something and he demanded that thing from Allah, but his

desire was rejected by Allah.”

Afterward, he went to one corner and he started fighting with his soul and he said “ Oh: soul you have worshipped of Allah for a period of seventy years. Indeed, there is not any sincerity in it. If there will be sincere, then the demand will be fulfilled surely by Allah. When he was fighting the soul, then he heard the divine call in which he was heard “ Tell that mystic that his fighting with the soul is better than his worship for a period of 70 years.”

## The meaning of the Urs

On Tuesday on the 17th of Rabil Awwal month in the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. One person from the audience asked the meaning of the Urs and he said the meaning of the Urs is to perform Urs and its meaning is in the night time camping of the caravan. After that, the discussion about the piousness of the learned persons was started. And also about their truth and caring of orders of the master and demand of reality and he told this story. “ One time Sheikh Najibuddin Mutawakil was asked a question with Sheikh Fariuddin that the people say like this that at the time you will perform the prayer and after that you will call “Ya Raab” and then you hear Labaik (welcome) and afterward he said “No.”

Afterward, he said “ This is false news which is spread and it was a prelude of silence. It means it was false.” Afterward Sheikh Najibuddin said “ People say that Prophet Khizer (A.S.) used to visit him and he said “ No.” He also asked that “The

persons of invisible used to visit him.” He replied in this matter negative reply. He told only this that “ You are also from Abdals (an order to saints).” From here, the excellence of mother of Sheikh Fariduddin was started. He said “ There will be an effect of the capacity of the parents on their children.”

**The excellence of mother of Sheikh Fariduddin**

Afterward, he said “ The mother of Sheikh Fariduddin was a very pious lady. One night one thief came into her house and all were sleeping there and only the mother of the Sheikh was wake up there and she took part in the worship of Allah and when the thief came there and he was becoming blind. He was not in a position to go out. He called “ Is there is any man is there in the house? , and, for him, he is like being his father. If there is any woman he thinks she is his mother and sister to him. Whoever is there and their fear is affected and I was becoming blind and till my remaining life I never do stealing work again. ” The mother of Sheikh prayed for him and his eyesight was coming back and he went away from the house. At the time of daybreak the mother of the Sheikh did not disclose this matter to anybody. After some time she saw that person who was carrying butter, milk earthen jar on his head and he came there with his wife. And she asked to him, “ Who are you.? ” He said “ He came into the house for robbery work and at that time one holy woman was wake up and due to her curse, he was becoming blind when she prayed, then him having eyesight. Then he was promised that when he will have an

eyesight then he will not do the work of robbery. Now I myself came here along with my wife so that we both become Muslims.” In short, due to the blessing of that holy woman, they become Muslim and repented of not doing robbery work.”

Afterward, he told one story in this connection “ In those days when Sheikh Fariduddin was residing in Ajodhan and he sent Sheikh Najibuddin to bring his mother there. Sheikh Najibuddin went and he brought his mother there. They were sitting under the shade of trees. There was the necessity of water so he went away in search of water and when he came back there and he could not find his mother. So he began searching her in the right and left side and his search a lot there, but he could not find her. He is surprised at this matter and went into the service of Sheikh Kabir and told him the whole story. The Sheikh told him “ To prepare meals and give charity.” After a long time when Shaikh Najibuddin gotten the chance to visit that place and under the trees he thought to see there so that he could find signs of the mother. He does like that and upon searching he got some bones of the man so thought in his mind that it may bones of his mother and she was killed by a tiger or any beast in the jungle so he collected all bones and put them in one bag and he went in the service of Shaikh Fariduddin and he told him all story. The Sheikh Saheb asked him to show me the bag and when the bag was put down, then there was not found any bone from it. When Khaja Sahib reached at this point, so he shut, tears and he said this matter is a wonderful thing.”

## The persons of invisible

Afterward the discussion about persons of invisible was started. Khaja Sahib said “ In the beginning some time there will be ideas in his mind that to sitting together among the persons and then re-think again in this matter that how is such thinking?. And it should be there for some experience which is required in this matter.”

Here he told one story that “ Sheikh Qutubuddin Bakhtiar Kaki in the beginning days he was in Owesh and in that city corner one deserted mosque was there. One minaret of that mosque is called hafat (seventh) minaret. He was able to know that the prayer which is done on that minaret. Then one can meet Prophet Khizer (A.S.). The supplication was one, but it was called Hafat supplication and this one to have to be prayed along with of two rakat there. Two rakat have to pray in that mosque, then that person will able to meet Prophet Khizer (A.S.). In short Sheikh Qutubuddin has liking to see Prophet Khizer (A.S.). In the night of the month of Ramzan he went into that mosque and prayed two rakat there and prayed on that minaret and come down and he stayed there for some time. But he could not see anybody. So with disappointment, he left from that mosque and then he saw one person who was standing there. That person called him “Why he came untimely there.? ”. He told “ He came there to see Prophet Khizer (A.S.) and prayed two rakat and made supplication in this matter, but he could not find such felicity so now gone back to the house. ” That person told “What do you do with Khizer

(A.S.)? .And he is also like you who is wandering here and there so what do you do by looking him?."

During the period, he asked him " Do you demand the world? " Sheikh Seihib told "No.'" Then again, he asked " Are you in debt? " He said "No." He told then, "What do you with Khizer (A.S.)?. " That person, told "In this city. There is one person and on his door Khizer (A.S.) went 12 times there, but he could not get to enter into the house. " They were busy in the conversation and at that time one person of grace with a beautiful face and a clean dress came there and that person has given him very much respect and he was falling down at his feet. Sheikh Qutubuddin said, " When that person came there and he addressed to the first person and asked he is not in debt and he is not in need of the world and he wants only meet with you." " During this time there was shouting of prayer call and from all sides Darwesh and Sufi was appearing there. And upon calling Takbir (announcement of the initiation of congregational prayers) and the prayer was started. One person became Imam (leader) in prayer and he was recited 12 parts Of the Quran. There was an idea in my mind that it is better if he will recite some more parts of the Quran. In short the prayer was ended and all persons left there and I came back to my place. When the night fall in the second night I proceed with ablution to that mosque early and sat there and nobody was not appearing there.

## Tolerance

On Friday on the 20th Rabil Awwal month, in the year 714 Hegira, I was sanctified to touch the feet

of the Sheikh. The discussion about tolerance and to be away from the experience and fighting was started. He said " There are two things, one is the heart and the other is the soul. When somebody will treat with a soul, then with him to deal with the heart. It means in the soul enmity, clamour and mischief and in the heart there is silence, willingness and softness is there. When somebody fights, then treat him with softness so that soul will be overcome. If any person will treat with soul and if another person will treat with a soul. Then there will be no limit of enmity will be there. Then for the excellence of tolerance and the order he was reciting one couplet of the Persian.

**Amounts from the conquests**

On the Thursday, in the month of Jamadil Akhair in the year of Hegira year 712, I was sanctified to touch the feet of the Sheikh. The discussion about acceptance of the amounts of conquests was started. I told him that " I never beg anything from anybody. If somebody, will give you something, then what is the order in this matter.? He told " To take it."

Afterward, he said "Once the Prophet of Allah was given something to Umar bin Qattab (R.A.). Umar bin Qattab (A.S.) said " Oh prophet of Allah, he has something with him so your honour to give it to any beggar. " The prophet told him, " When you get anything without asking then to eat it and give it in charity."

On Sunday 29th Rajab month in the year 712 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of the matter of my salary,

which is stopped and now paid to me. When Khaja Sahib comes to know about salary amount and my firmness so he said, “ In these works there should be firmness is required and to do such things always which is very great thing.”

Afterward, he said “ Daughter’s son of Sheikh Fariduddin Kabir Malik used to go to the house of Nizamuddin Kotwal. (Police chief of a town) and due to constant of such visits Nizamuddin Kotwal was upset with him and he told him do not visit the house next time. But he did not stop in this matter. In those days, Nizamuddin was sent to me six gold coins to me and which I was not accepted and sent back to him. When he came back, he was given those six gold coins to Kabir Malik.”

Afterward, he said “ For every work there will be fruit of its employment.” Regarding my salary amount he said “ In Bani Israel one ascetic who was performed very much obedience of Allah. At last Allah sent a revelation to his prophet to convey his message that why he suffers such difficulties in the obedience. We have given you birth to the condolence. When the prophet was conveyed Allah’s message than he with happiness and he was turning round and round and the prophet told him “ What is the situation of happiness here. ” He said “ At last he was remembered him.”

Afterward the discussion about tolerance was started. During this time, he was told one story of Sheikh Fariduddin that“ He was famous for tolerance and endurance to eradication of the enemies.” Upon this, he told with his holy tongue “ Those who kill so let him do this. At last the killer is

murderer.”

Afterward. I told “ The people used to read supplication of “ Euni Ebad Allah Rahmakum Allah. ” and how it is?” . My real request in this matter is that to ask for help other than Allah is permissible or not?.” He said “ The prayer is like that and in it hidden ” Ebad Allah al-Muslamin Wa Muqlisin. ” It is legal and it should be read like that and pious persons have read this supplication. Afterward, he said Sheikh Najibuddin used to recite this prayer.”

## The piousness of Sheikh Najibuddin Mutawakil

From here, the discussion about the piousness of Sheikh Najibuddin Mutawakil was started. He said “ He did not find such a person in the city. He does not know what is name of today or a month ?, or what is the rate of the grains on which rate these?, are sold or what is selling price of mutton.? In short, he does not know anything. He was always busy in the worship of Allah. ” Afterward, he told “About the prayer for the supplication to fulfill the desires and in it the prayer of Sabat Asher was mentioned. ” I asked whether to read it “ Every day on the prescribed time? ” He said “ If there is any difficulty of the world or of religion, then it should be read with this intention separately, then with the help of Allah that work or important affair will be fulfilled.”

## Tarawih prayer (special night prayers in Ramadan)

On Wednesday on the 24$^{th}$, in Ramadan month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Tarawih

prayer was started. Also, for those who complete the reading of the Quran and he said once one Dervish came in the night in the shrine building of Khaja Junaid of Baghdad. Perhaps that night was the first night of Ramadan and he was requested to lead the Tarawih prayer there so the Sheikh was giving him permission. In short, in 30 days he was completed 30 Quran. The Sheikh used to send him to his room one bread and one Koza (pitcher) of water. When Tarawih prayer was over and Eid (Ramadan festival) was celebrated, then the Sheikh told him goodbye. When he left from there, then he was seen in his room that there 30 breads were there and he used to live on the water of pitcher."

**Imam Abu Hanifa**

Afterwards he told this story that Imam Abu Hanifa of Baghdad was used to finish one Quran in Tarawih (special night prayers in Ramadan) prayers. He will finish in one Quran in one night and one day and which will become total 61 Quran in the year which will be finished by him. It means for one Quran in Tarawih and one Quran for 30 days and 30 nights.

**The Eid of Nav Raoz festival**

On Saturday, on the 11$^{th}$ of Zil Hajj month in the year 714 Hegira, I was sanctified to touch of the feet of the Sheikh. Those were days of Tashreeq (the days of Tashreeq are the 11$^{th}$, 12$^{th}$ and 13$^{th}$ of Dhu'l-Hijjah). He addressed to me and he said "There was an Eid festival on Friday and there was an exchange of greetings among ourselves. I said " Before this Eid day there was a "Nov Roze Eid" festival and recited one couplet in which there was

mention of Eid (festival) and “Nav Roz Eid” in it. Upon hearing this couplet, he was happy very much in this matter. He said “ Once Shams Dabir was present in the service of Sheikh Fariduddin and he brought some couplets in praise of the Sheikh and asked his permission to read them. The Sheikh asked him to read them. He stood and reads those couplets. Then he asked him to sit. Again he said Shams Dabir to read the couplets. Afterward Khaja Sahib read every couplet with his holy Tongue. Khaja Sahib said “ The learned persons used to listen less poetry specially those couplets in which there will be praise of them. See the condition of the perfection of the Sheikh is that he was listening and then he was praising the couplets. In short when he heard those couplets and he said “What do you meaning in this matter.? ” Shams Dabir told him “ He was facing hardship. My mother is older and he is doing look after to his mother. The Sheikh told “ To go and bring the amount of thanks.” At that time Khaja Sahib told “ Any work when Sheikh of Islam gives instruction to somebody then he used to say go and bring the amount of thanks then that work is surely complete. ” In short Shams Dabir went there and he brought some Chetals (local currency). In those days, Chetals were made of the arrows. In short, he was brought to 50 Chetals or less and presented this amount in the service of the Sheikh. The Sheikh of Islam asked to distribute among the persons in the audience and among them I have got four Chetals. Then the Sheikh was praying in this matter. Shams Dabir got wealth and dignity. So Malik Dabir was appointed as secretary of the son of Sultan Gheyasuddin and his work was

completed. Even though the Sheikh was dying, but he hasn’t done such service of the sons of the Sheikh and his household as required in this matter and perhaps nobody did not instruct him in this matter.”

Afterward the discussion about good manners of Shams Dabir was started, then I told him “ He is related to him. ” Khaja Sahib asked “ Whether you met with him. ” I told “ In those days when Sultan Gheyasuddin went to Lunknow I was with the army and we both were travelling in the land and water together. Sheikh Sahib asked “ Whether he belongs your community.” I said “ Yes” your honour he was belonging to our community.” Afterward, he said Shams Dabir was studying the biography of Qazi Hameeduddin Nagori by Sheikh Fariduddin.”

Afterward, he told me. “ Shams Dabir and Sheikh Jamaluddin Hansavi once went together in the service of the Sheikh. And we have passed away some destinations, then reach at such place from where one way goes to Sasnam and another way to Sarmati and where, when we said goodbye to each other then at that time Sheikh Jamaluddin recited a half couplet from Persian poetry from which we all three persons were enjoyed very much in this matter.”

## The miracles of pious persons

On the Saturday on the 29th of Zil Hajj month in the year 714 Hegira, I was sanctified to touch the feet of the Sheikh and from which there arose in my mind some worry that someone was created some misunderstanding in the service of the Sheikh about me. When I was present in the service of the

Sheikh then he first told that “ If any person will do backbiting with any person then he can distinguish that thing, whether such is right or false or in it there is excitement.” And when I have heard this then I was becoming very happy. I told “ We servants have confidence in this matter and innermost of your honour is the judge in this matter.”

**The miracles of the pious persons**

Afterward the discussion about revelation and miracles was started and he said “ About Sheikh Saduddin Hamuya, he was the spiritual guide of holy persons. But the local ruler even though was not to his devotee. One day that the ruler was passed from the shrine building of the Sheikh and sends his courtier into the building so that he can bring out that Sufi person so he can see him there. The courtier was going inside and given, the message of the ruler. But the Sheikh was not paid any attention to this matter and he was engaged in prayer. The courtier came outside and he was informed of the situation of the ruler so the anger of the ruler was no more and he came inside, then the Sheikh stood to pay respect to him and showed him cheerfulness in this matter. And both of them sat together at one place. There was a garden nearby. The Sheikh asked to bring some apples. When apples were brought there, then the Sheikh began eating the apples and he was also given to the ruler. On that tray, there was a big apple and there was thought in the ruler’s mind that if there any miracle and cleanliness are there with the Sheikh then he will give me that apple. When this

idea came into the ruler’s mind, then Sheikh pick up that apple and he addressed the king and he said “ Once he was reached in one city while travelling and where I have seen one gathering of the people was there. And one person was playing there and in that place there was one donkey with him and his eyes were covered with the cloth. During this time, that player was given his ring to one person in the gathering. And he said to the audience that this donkey will show that man who is having the ring. Then he was moved the donkey in the gathering with covering his eyes with the cloth and that donkey was moved by smelling in the gathering and then he was stopped near that man who was having the ring with him. The player reached that person and he was collecting the ring. In short, Sheikh Saduddin after such long conversation he told the king that if the people show miracles or revelation like that donkey and if they did not show, then there will be thinking in your mind that there is no miracles and cleanliness in that person. ” Upon saying this he was thrown that apple towards him.

Afterward on the death of Sheikh Saduddin and Sheikh Saifuddin he told one story about Sheikh Bakherzi. He said that “One night Sheikh Saduddin was shown in the dream that he went to meet Sheikh Saifuddin Bakherzi and when Sheikh Saifuddin was wake up, then he left for his place and there was journey time required about 3 months and also Sheikh Saifuddin was shown that We have sent Sheikh Sadduddin Hamuya to see him. In short, when there were three destinations

left, then he sent somebody to Sheikh Saifuddin that, he has covered the journey of three months so you should welcome him at the three destinations. When he heard this message, he said " It is useless and he will not see him." So he was dying at that destination and Sheikh Sadduddin Hamuya could not be able to see Sheikh Saifuddin. "

## Death of Sheikh Saduddin

Afterward, he said " He was heard from one disciple of Sheikh Bahuddin Zikeria that one day Sheikh Bhauddin came out of his place and he said "Ena Elahi Rajiun." And when it was asked why? He said "Sheikh Sadduddin Hamuya was dying." After some days it was known that at that time Sheikh Sadduddin Hamuya was dying. Afterward Khaja Sahib said " First Sheikh Sadduddin Hamuya was dying and after three years Sheikh Saifuddin Ba-Kharzi was dying and after three years Sheikh Bahauddin Zikeria was dying and after three years Sheikh Fairuddin was dying."

## The attribute of the world

On Thursday on the 15th of the Muherram month in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion was started about the attribute of the world, that in which thing the world is available and in which thing the world is not available. He said " As per one consideration of the modesty the world is there in the face and in its meaning. And from one more matter, it is not in the face or it is not there in the meaning. And as per from one more point, it is there in the face and not in meaning and also as per other thought , it is not there in fact but it is

there in the meaning.”

Afterward, he said “ The thing which is more than expenses and that is there in the face and in the meaning of the world. Which is not there in the face and in the meaning in the world and which is there in sincerity and obedience. And it is not the world of the manifest. But it is available there in the reality. And which is such sincerity which is done for the sake of geeting of benefit and which is in appearance is the world. But in reality it is not. Because it is fulfilling the rights of his wife. Its meaning to do intercourse with the wife with the intention to fulfill his rights. Even though this is an act of manifest in the world. But in reality it is not the world.”

**The recitals and invocation of Allah**

On the Sunday on the 5th of the month of Safar in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the recitals and remembrance of Allah was started. He asked me “ Which recital I am performing nowadays.? ” I told him that “ Which I heard with his holy tong.” After five congregational prayers and verses advising by him I will be recite.” After the Asar (late afternoon) prayer recite five times Sura Naba and other fixed verses in the Sunnah (as per practice of the prophet) prayer which was told by him. And two times Sabat Asher and 100 times recites from “ La Ilha Illa Llah Wahadahu la Sharika Lahu Lahul Mulk.”

Afterward, he said “ There are ten glorifications of God, which should be recited 100 times each so that it should become 1000. If anybody will not

recite 100 times, then he should recite 10 times and then its total will become 100 times. ”

**The ten glorifications of Allah are as follows.**

1. “ La Ilha Illahu Wahdahu la Sharika Lahu, Lahul Mulku Wahal Hamdu Yuhi Ya Yumetu Wahaiu La Yamutu Zil Jalal Wal Akram Beaiduil Khair Wahuya Ala Kuli Shain Qadir”

2. “ Subhan Allahi Wal Hamdu Allah Wala Elaha Illah Lahu Wallah Akbar Wala Haulala Wal Quwata Ellabilla Al Aliul Azeem Al Aliyul Azeem.”

3. “ Subhan Allah Behamdihe Subhan Allah Al Alul Azeem Wa Behamdahi Astaffirulla Min Kulli Zanbi Watubu Alai.”

4. “Astafirallah Al-Lazi La Elaha Ellalahu Al Ahyul Qayyum Wasilat Tauba Astagfirllah Min Kulle Zanbin Umadan Wa Qata Qa Sirra Wa Elaniyata Wa Toubu Alai.”

5.“Subhan Al-Mamilk Al-Quddus Subhu Quddus Rab Malaikati Wa Rooh.”

6. “ Al-Hahumma La Mane La Atait Wal Mati Lmaa Manat Wala Maqaziat Wal Yanfe Wa Zadjar Wala Minka Aljadr.”

7. “Allahumma Agfirli Wala Wal Wladi Al Astazi Wal Jamie Al-Momien Wal Mominat Wal Muslim Wal Muslemat Al-Ahya Minat Amwat.”

8. “Alahumma Salla Ala Mohammadin Wala Ala Mohamadin Wa Barik Wa Salam Wa Sala Al Jamie Al- Anbia Al-Mursalimin. ”

9. “Azubellaha Al-Sami Al-Aleem Min Al-Shaitan Al-Rajim Azoubeka Min Hamzat Al-Shaitan Wa Azoubeka Rab An Yahrifun.”

10. Bis Milla Kahir – Isma Bismilla Al-Lazi La Yufir Ma Esman Shai Fe Al- Araz Wala Fe Al-Isama Wahu Al-Sami Aleem. ”

**The Love and wisdom**

On the Sunday on the 11th of the month of Safar in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh.

The discussion about love and wisdom was started. He said “ Both are against of each other. The learned persons are people of wisdom. The Darwesh are people of lovers. The wisdom of learned persons is overwhelming to the love of the Darwish. And the love of the Darwish is overwhelming on the wisdom of learning persons. Of the prophets of Allah, there were available these two conditions. Afterward, he recited with his holy tongue one Persian couplet.

In the meaning of the Persian couplet he told one story “ In Multan city, there was one person and his name was Ali Khukri and who was living there. If in the person there will be no love and pain and then he will not become a devotee of any such person. Whether if that will be a great ascetic or worshipper. And he used to say that such and such person is nothing and he does not have love. He could not pronounce the word Isak (love) in Urdu correctly and he used to say it as Isak. In this connection, he said “ Hazrat Yahiha Maze (R.A.) says that one particle of love is greater than the worship of all mankind and fairies.” He said “ Sheikh Fariduddin used to say many times to one person that Allah gives pain to him. That person was surprised that how is that supplication.? At that

time he was able to know the meaning of the supplication. ”

Afterward the discussion about Sheikh Jaluddin Tabrazi was started and he told one story “ Once he was reached in Badayun and he was sitting at the silt of the door. At that time, one person while keeping a jar of buttermilk was passing from there. He was a resident of Mawasi and which is near the village of Badayun and it is also called Khaterki and where robbers and dacoits used to reside there. That seller of buttermilk also belonged to that village. In short when his look falls in the face of Sheikh Jalaluddin then upon sees it his mind was changed. When he looked carefully and he said “ In the religion of the Prophet of Mohammed (peace be upon him) there is such person.” He immediately accepted the faith in the Islamic religion. Sheikh put his name as Ali. When he was become Muslim, then he was brought from his house 100,000 Chitals (local currency) for the service of the Sheikh and he accepted it and asked him to keep with him. And he asks to spend it as per his advice in this matter. In short the distribution of money was started and he was given to someone 100 Chitals and to others less than this amount and but nobody wasn’t received less than five Chitals. In the short period of time all money was over and one Chital was left. Ali says in his mind, there was an idea came that and it was given at least five Chitals to every person and if he will ask to give five Chitals than what he will do?. He was thinking such that and there came a beggar and the Sheikh told him “To give one Chital.”

In excellence of Sheikh Jalaluddin Tabrazi, when he was left from Badayun toward Luckow then Ali was also going behind him. He told him “To return back. ” He told “ To whom he should go and except you I do not know other person.? ” He said again to him “ To go and returned Back. ” He told “ To whom he should go. Except you I do not anybody.? ” He told him again “ To get turned back. ” He said “ I do not know anybody, except you. ” He told him “ To Return back.” He told “You are my saint and master and what I will do here without you.? ” The Sheikh told him “To return back because this city is in your favour.”

**The condition of Mutabadun (worshippers)**

Afterward the discussion about Mutabadun (worshippers) was started and he said “ Who will do obedience very much, but in their hearts there will be thinking of worldly matters. There are four kinds of creatures.”

1. Their manifest is decorated, but their innermost is not good.
2. Their manifest is not good, but their innermost is decorated.
3. Their manifest and innermost both are not good.
4. Their manifest and innermost both are decorated.

Those people whose manifest are decorated, but their innermost are not good and they are called Mutabid (worshipper) and who do very much obedience but their hearts are engaged in the world. That group, whose innermost is decorated but their manifest is not good and these are people who are called mad and they used to engage in the

invocation of Allah in their innermost and in the manifesto they will not be with nescessaries. Those people whose manifest and innermost are not good are called learned people. Those people whose manifest and innermost are good called Mashaiq (venerable person).

**The love of the beggar with king's daughter**

On the Wednesday on the 22th of the month of Rabbil Awwal in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh.

He told " To come in the way of reality in as per any way and in any dress and its result will be there upon truth." In this connection, he told this story " Once one beggar was looking at the daughter of the king and seeing her he was becoming her lover in deep love. On the other side of the girl was also becoming his lover. And the girl sent message " Oh Derwesh in the present situation there are no possibilities of meeting with us. And there is one method and if you will do then it be possible to meeting of us together that you build up one worship place and sit in the mosque and do obedience and worship there then your fame will be more there. At that time I visited to see you there while taking permission from my father. He did the same and he went into one mosque and there he was engaged in the worship of Allah. When there were fervor and obedience was increased he was increasing his worship very much then he was becoming very much famous. Then the daughter of the king, took permission from his father and she went there to see her lover in the mosque. Then there was same Darwesh and same beauty also was

there, but the girl did not see in him any desire of her on him or signs of movement. So she said “ I taught you this method but now you were not paying any attention towards her. The Derwesh told her “Who are you.? And I do not know who you Are.? ” In short, by leaving her he was engaged in the invocation of Allah.

When Khaja Sahib was reached on this point he was shut in tears. Afterward, he told this story that “ Sheikh Abdulla Mubarak in his youth days he was becoming the lover of one woman. One night he went under the wall and he was started talking with her and in that conversation at night finished and he talked till the day break time. When there was call for morning prayer, he thought it was the prayer call of Eisha (night) prayer but, it was morning prayer. During that time, he heard the divine call in which it said “ Oh: Abdullah you spent there with the love of a woman standing throughout the night. But you were not like that with Us.” Upon hearing this he was repenting and he was engaged in the invocation of Allah. The reason of his repentance was this event.

During this time meals were brought there and one person came there and he said salam and he sat there. The Sheikh said “ Once Sheikh Abul Qasim Nasirabadi who is master of Sheikh Abu Saeed Abul Khair and he was busy with eating meals along with his friends and at that time Imam of Hermain (leader of two mosques in Makkah and Madina) and who was a master of Imam Ghazali came over there and he said salam. Sheikh Abul Qasim and his friends did not care about his salam.

When meals were eaten then Imam of Haramain said “ I came here and said salam but you did not reply and what is reasonable in this matter?.” Sheikh Abul Qasim said “ It is the same tradition that when somebody will come in any group when they are busy in the eating meals, then he should not convey his salam to them and when he will reach there then sit and start eating meals. When he will finish eating meals, then he should wash his hand and then he should convey his salam. ” Imam of Haramain asked,“It is whether from the wisdom or from Naqal (narration)?. He said “ It is as per Wisdom. ” He asked “ How it is.?” He said “ The meals which are eaten for the purpose of obedience and that the person who is eating will be exactly in obedience so one who is in the obedience of Allah like prayer etc. Then how he will reply salam.? ” One person from the audience asked those Hindu people who read kalima (Islamic creed) and belief in one God and who accept the Prophet of Allah but when Muslim will come when he will be in silence. How he will be his result?.” The Sheikh said “ His matter is with Allah, whether he will be forgiven, or he will be given punishment.”

He said “ Some Hindus people know well that religion of Islam is true, but they did not become Muslims.”

From here the story of Abu Talib was started and he said “ When he was becoming ill, then the Prophet of Allah went near to him and he asked him to accept one time in the unity of Allah and it should by tongue or by his heart so that I should say to Allah that you accepted faith.” He explained

him very much in this matter, but there was no effect at all on him. His death came from the condition of infidelity. Ali bin Taleb (A.S.) told him “Oh: prophet of Allah. Your uncle was dying in misguided. ” He said “ To give him washing and cover him with a shroud and through him from the upper side without grave and it means do not keep him in any special style.”

**The land revenue**

On the Saturday of the 9th of the Jamil Awwal month in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the person who collects the land revenue and its installments with creatures was started. In the area of Shuader in one village, there was one Darwesh and who used to do cultivation there. And with this he will get his livelihood there. Nobody will not ask anything of him. Once one person was appointed Kotwal (police chief) there and he was demanded from him a share. And he has said “ For many years you are producing grains so give the land tax of those years or show any miracle. ” Darwesh asked “ What is a miracle.? And, he is the poorest person. ” Kotwal told him “ Until you will not show any miracle, then I will not leave You. ” So Darwesh worried in this matter and after some time he looked at the police chief and he asked “What a miracle he wants to see from him.? ” There was a river near that village. He asked to run on the river water. Darwesh passed the river while putting his feet there like dry land and when he reached the other end, then he was demanding boat so that he can return back from there. When he was asked to

come back as he was going there, then he said “ No, because the soul will become fat and think that he was becoming something in this matter.”

## Meals and guests

Afterward the discussion about meals and taking care of the guests was started. He said in this matter. There is saying of the prophet is there. “ Min Za Hiya Walm Yaziq Minhu Shanyan Nika Nema Zar Meta.” And its meaning and interpretation is that “ One who has visited anybody in his lifetime and but he did not taste anything of him so he will become such a person who has visited the dead person. ”

Afterward, he said “ Bahuddin Zikeria said he did not have this habit with him that when the creature will come to visit him then will return them without eating meals and drinking. “

One person asked him there is saying of the prophet of Allah “Za Hiya Walm Yaziq Minu Shanyan Nika Nema Zaire Meta. ” And the Sheikh “Yes”. That person asked him that then “Why he did not act upon It.?” The Sheikh said “The people did not know its meaning. There are two kinds of people are there. One is general people and other is special people. He is not concerned with the general, persons and those who are special people know the meaning of this saying of the prophet. I used to talk about Allah and the prophet and mysticism with them and from which there is beneficial for them.”

The Sheikh Sahib told with his holy tongue that “ When the companions used to present in the

service of the prophet then they will eat something there and then they will return from there. For eating, whether date, bread or something or any other thing which will be available there. Afterward, he said “ If Bederudden Ghaznavi did not have anything, then he will say to bring water. ”

Afterward the discussion about Sheikh Bahauddin Zekria was started and he told this story that “ There was one dearer person of Allah came into his service of Sheikh Bahuddin Zikeria and he said one time he was singing Sama in the service of Sheikh Shabuddin. Sheikh Bahuddin said, “ Because Shaikh Shabuddin was heard Sama so Zikeria should hear Sama.? ” Afterward, he kept Abdulla with him. When there was nightfall, then he asked one person to take Abdullah into the room along with his friend and there was no third person more there. There that person and his friend and the Sheikh were there only and this said by Abdulla that me and my friend were taken in the room. When the Eisha prayer was performed and when the Sheikh was finished his recitals, then he came into the room alone there or where we two persons were there or he was there in the room. Sheikh was sitting there and was engaged in his recitals and about half part of the Quran, he was recited and afterward he closed the door with the chain. He said to me to say something. Then I started Sama meeting and the Sheikh started the movement there and he stood and put off the lamp and there was darkness in the room. We have continued the Sama meeting in this way. It was known only that the Sheikh was turning around there and when he

will come nearer us then the edge of the shirt was seen at that time and from this it was known that the Sheikh making movement and gesture, but due to the darkness it was not seen that he is making the movement as per blow or without blow so in short when the Sama meeting was over then the Sheikh was opened the door and he sat in his place. Me and my friend were there and we were not given meals, etc. and the night was passed and the day was started, then one servant came there and he was given 20 gold coins and best dress to me and he said the Sheikh was given it so takes it and go returned back. ”

Afterward Khaja Sahib said “ That person Abdullah went into the service of Sheikh Fariduddin and he told this story. Over long time again that person was intended to go to Multan and he went into the service of the Sheikh of Islam and told him that he wants to go Multan but the way is very dangerous. Pray for him so that he should reach there safely. The Sheikh said “ From here up to such and such village which is very far away and there is one reservoir and up to where his jurisdiction is there. Up to there you will be reach safely. From there up to Multan the jurisdiction belongs to Sheikh Behauddin. That person Abdulla says he was heard from this matter and he was going on the journey and when he was reached near that reservoir, then he was known that there is possible of looting of robbers and he was remembered the talk of the Sheikh and I proceeded further without any fear. Allah has thrown out of the robbers from the way and they were forgetting

the way. And I was reached safely near that reservoir. Upon reaching there performed ablution and prayed two rakat and after this remembered Sheikh Behauddin and said up to here it was the limit of jurisdiction of Sheikh Fariduddin and was reached here safely and now ahead is your jurisdiction and now you are responsible. When I was proceeding from the reservoir, then I was reached safely in Multan. When I reached in the service of the Sheikh and at that time I was wearing a ragged dress there. When Sheikh Sahib saw me wearing the rag dress he was becoming upset and he said " Whatever you are wearing and this is Satanic dress.? " And, he also said very much in this matter. I was becoming upset and said " If I was wearing the rag dress, then what is faulty in it.? The people having very much worldly wealth and gold and silver with them, but I do not say anything in this matter. " If I am wearing the rag dress, then why you have so much angry in this matter.?" When the Sheikh saw when Abdulla was out of his control and he said " Why he is making so much talking and at last remember that reservoir. What was told by Zikeria in your favour.?"

**Anger and lust**

On Wednesday of the 16th Jamidul Awwal month, in the715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about anger and lust was started. He said " Like without situation lust is illegal and in the same way without a situation, anger is also an illegal act. Afterward, he said " If any person will be angry with another person and if that person will tolerate it, then he

will get virtue and so in this way one who will tolerate it and who will not angry from that person.” “

**The cap Latia and Nashara**

Afterward the discussion started about if any person will advise then he doesn’t make it in the public place. Because of this there will be the insult of that person. Censure or advises whatever should be done in the loneliness. He said “ Abu Yusuf Qazi was sitting and he was giving lessons to the friends. And he was keeping a Sufia cap on his head and that cap was not white but it was black and which was not Latia cap but it was Nashara camp. Latina cap is that which is fixed to the head and Nashera cap is that which is more in height of the head. In short, during this time Malik came there and he asked questions with Abu Yousuf “ Whether the Prophet of Allah wore such cap on his head.?” Abu Yousuf said “Yes.” He asked again, “Whether he wore a black cap or white cap.? ” He asked again, “ Whether it was Latia cap or Nashera cap.?| Abu Yousuf replied “ It was Latia cap. ” The questioner asked “ Then you are wearing Nashera and a black cap on your head. In this way you have done two things against the practice of the Prophet of Allah. Then why he is mentioning the saying of the Prophet of Allah. ” The Qazi (judge) was regretted in this matter. He told him “ Whether this matter you told and which is not as per condition or it was told for the sake of reality.? In this condition as you have given advice to me on the public place, so for this you will not get a reward about it. And, if you have instructed for giving me trouble when there is

a sad and miserable thing for you.”

**Repentance**

On Wednesday of the 16th Jamidul Awwal month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about repentance was started. There are three kinds of it. Present, past and future. The present is that there is regret and there is regret from the sins done. The past is that from which there will be happy to enemies. If he will snatch one Dirham from anybody and tell at the same time that sorry then such regret is not accountable. Its repentance is to return back to his Dirham and make him happy. Then his repentance will not be accountable. If he said “ Harsh things to any person then he should say sorry to him and make him happy and if he said harsh any person who was dying, then he should do more good deeds than harsh things which he was said to him and make him happy. If he was killed, someone and his relatives or his guardian is not living, then to free one slave. Because it is not possible to give life to the dead person. So for this reason one slave should be freed. When any person in such condition will free the slave he is like the person who is giving life to the dead person. If any person will do rape with any married slave woman then he should not regret her, but he should search custody of Allah.”

In this situation, he said “ If one wine drinker will repent then he should serve people with sweet juice and cold water. ” In the above explanation it is aimed that at the time of repentance there should be regretted and which should relate to the sins.

The repentance of the future is that one should have this intention that in future he should not commit any such sin.”

Afterward, he told this story “ When he was become disciple of Sheikh Fariduddin, then I repented, many times, then he said with his holy tongue that “ To please the enemies and to agree the person who is having right “. And in this matter he was exaggerated too much and he said this. I remembered that I have to pay back 20 Chetals and one book I was taken to borrow and which was lost by me. When Sheikh Fariduddin was given eloquence of instruction to please the enemies, then I was able to understand that my master was known the revelation of the world of secrets. So I said in my heart that this time when I will visit Delhi then I will make happy for them. When I came from there to Delhi from Ajodhan and the man whom I was due 20 Chetals and he was a cloth merchant and from him I was purchasing the cloth. There was no amount of 20 Chetals with me and there was tight with means of livelihood. And I will get some time to five and some time ten Chetals. When I got, ten Chetals, then I went to the house of a cloth merchant and called him. When he came out, then I told him that “ I have to pay you 20 Chetals. That amount I could not pay you a single time, so I brought ten Chetals with me and balance ten Chetals I will pay you soon if Allah wills.” When he heard, this then he told you are coming from Muslims and upon saying this he was taken ten Chetals from me and he said “ I have forgiven you ten Chetals”. Afterward, I went to that person from

whom I borrowed the book and who asked me “ Who are you.? ” I told him “ Gentleman, from you I have borrowed one book and that book was lost by me. Now I will present that book upon getting written in your service. ” When he was heard this when he said “ From where you are coming and its result is this and then he said I have forgiven that book to you.”

Afterward, he said about repentance “ One who will commit sin, then his direction will be towards the sins and his back will be towards the reality. When he will do repentance, then he should turn his back towards sins and his face fully should be towards the reality.”

Afterward, he said “ One who repents. Then he will get fervor of obedience and again if he will be engaged in the sins, then he will not get fervor from the obedience.”

Afterward, the discussion about spending was started and he said “ Ali Ben Ali Taleb (R.A.) said to spend one Dirham on the friends which are better than the spending of ten Dirhams. ” If one who will spend ten Dirhams with the friends and which are better than the spending of 100 Dirhams. If he will spend 100 Dirhams on the friends, then it is like freeing one slave.”

## The creatures

On Wednesday on the 27th Shaban month, in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about dealing with creatures was started that who are pious persons? He said, “ In our time if we cannot say bad to any

person then to him we also can say piously to that extent.”

Afterward, he said “ If any person will not do backbite and not say bad to the others, even though he is a bad person then he will be called as a pious person. ”

Later he said “ If there is any person is bad and if the creatures of Allah will say bad, then there is no limit of his bad deeds. Then he addressed me and asked whether he is residing in the cantonment area? I said “ Yes, your honour. I reside in the cantonment area.” After that, he said, “ The city, its comfort is not remaining and it’s not there.” In this connection, he told one story that “ In the olden days he was not liked to live in the city. One day he was there at the reservoir of Qutlaq Khan. In those days he was memorizing the Quran and seen one Darwesh there and who was busy with the invocation of Allah. He went to him and asked him “Whether he belongs to this city.” He said “Yes.” I asked him “ Whether he did not like to live in the city.?” He said, “ No, but he is helpless.” After that Darwish told this story that “ Once he was seen one Darwish who was out of the gate of Kamal in that graveyard and which is situated at the back side of the trench and located near the gate. In that cemetery, many martyrs are buried there.” In short, that Derwish told me “ If you want the safety of your faith then leave this city. ” “ At that time, I was decided to leave out of the city. But such events were happening that I could not leave from the city and for this matter 25 years were passed away. During this period, I have such intention. But I

could not go. ” The Sheikh said “ When I heard this matter from Darwesh, then I have decided in the mind that I will not live in this city. I have intended to go to many places and some time there was intending to go to Patyai village. There resides one Turk. With Turk, he refers as Amir Qusro. Sometime he desires to go Shenali which is a health resort. So I was there for three days. But I could not get a house to rent or purchase. And as a guest, I was there one day each with three guests there and I was returning back from there. But there was an intention in my heart so came on the Rani reservoir of the garden of Hairat and prayed with Allah that brings to me a good time so that his intention can fulfill to leave this city and now I did not point any city and send me in place as per His will and desire. ” During this time I was hearing the call of Gheyaspur and I never heard about Gheyaspur before and do not know where it is situated.? When I heard this call, then I went to my friend and whose name was Neshapuri Naqib. Then I heard that he was going to Gheyaspur from there. I said in my heart that it may be the same Gheyaspur and in those days this place was not much habituated and it was an unknown place and there was less population was there. I was settled down there. When Keqabad came to Kelokheri and he lived there. In those days, many persons came and settled down there and courtiers, rich persons and others started to come there and settled in this place. I told to leave from this place. During this time, my master was dying in the city. What I will tell tomorrow is the third day of his death. So I will go and visit and live in the city and have made the

intention in this matter. On that day one young person came there and who was a very smart person, but he was in bad condition and he was lean one and God knows he may be from persons of invisible or who is one.? When he came when he talked with him.”

The Sheikh told “ He talked some more things which I have recorded here. In short, he said first one person should not become such a famous person. And if would become famous then it should not be such that there will be regret before the prophet of Allah on the day of judgment.” Then he said “ It is the matter of power and courage that the man should be adopted loneliness and engaged in the invocation of Allah. It means such power and courage should be such kind that among living in the creature to continue the invocation of Allah.” Khaja Sahib said “When he has finished this discussion I brought with me some meals, but he did not eat it. Then I have chosen to live there. When there was intention with me then he has eaten some meals and he left from there. After that, I have not seen him again.”

## The excellence of Surah Iqlas

On Wednesday of the 16th Jamidul Awwal month, in 715 Hegira years, I was sanctified to touch the feet of the Sheikh. The discussion about verse Iqlas was started. He said with his holy tongue that “ The prophet of Allah told the verse of Iqlas is one-third of the Quran. After completion of the reading of Quran this verse is read for three times and in it there is wisdom that if any mistake is done, then reciting it for three times, then it will

rectified by reading of it.” Afterward, he said “ After the completion of the reading of the Quran verse al-Hamd and some verses from Sura al-Baqer are recited because once the prophet was asked that who is pious among the men.?” He said “Al-Hal Al-Martahal” and “Hal” are called that place where someone persons came and landed from somewhere. And “al-Martahal” is called such person who left from any place. This sign out towards that matter the person who has completed the reading of the Quran and he is like that person who was landed at the destination. When he starts reading again, then he is like “Marthal” and for this reason, the Prophet of Allah said “Al-Hal Al-Martahal. ”

**The funeral prayer in absence of the dead body**

In this connection, the discussion was started that any person’s funeral prayer in the absence of the dead body and how it is this.? The Sheikh said “ It is legal. The prophet of Allah has performed the funeral prayer of King Nejashi of Ethiopia and he was dying in the administration of the oath and Imam Shafei has also declared it as legal. If any part of the body of the deceased is found then on it funeral prayer is permissible. “After that, he said, “ The story of Sheikh Jalaluddin Tabarazi when Sheikh Najamuddin Suqra who at that time Shaikh of Islam of Delhi was enmity with him. Then he was sent by Sheikh Jalaluddin to India. In short, when Sheikh Jalaluddin was reached to Badayun. One day he was sitting at the back side of Bunar river and he was standing and performed fresh ablution. And he told the audience to come to pray the funeral

prayer of the Sheikh of Islam Delhi. Because at this moment, he was dying. It has happened like that as per saying of Sheikh Jalaluddin. After the prayer, he told the audience that “ Sheikh of Islam of Delhi was expelled us from Delhi so our master was expelled him from the world.”

**The persons of amazement**

After that, the discussion of amazement was started who used to busy in the remembrance of reality in such a way that it was not known of it to any person or anybody. One person from the audience told this story “ Once he has reached to such place where there lived such seven or eight persons who were standing in amazement and looking at the sky in the condition of gazing. But at the time, of prayer they used to perform it and again, they used to stand in the condition of surprise. The Sheikh said “ The prophets of Allah are innocents and the pious are protected and is like that in reality as such you have described. Even though they used to live in the condition of surprise in the day and night, but they never lapse their prayers. In this connection, he told one story of Khaja Qutubudin Bakhtiar Kaki that he was in the condition of a surprise for four days and also he was in this condition at the time of his death. It was happening that Sama meeting was held in the shrine building of Sheikh Ali Sanjari and Sheikh Qutubudin Bakhtiar Kaki was present there. The chorister singing one couplet so, then condition of a surprise was prevailed upon him and from where he was reached to his place then he became intoxicated and then he was reached in the

condition of surprise and he said to recite the couplet and repeat it.”

**The company of Mashaiq (venerable persons)**

On Monday of the 15th Shawwal month, in the year of 715 Heigra, I was sanctified to touch the feet of the Sheikh. The discussion of inclination of service of Mashaiq was started. He said “ In those days when there was a battle in progress and I was staying in the city for some days. And I used to go to the mosque for the Friday prayer and there was an obstruction for me from the creatures. One day I was just left of the mosque and was going into one street and one person came from the backside and he asked are you upset in this matter.? I said “Yes.” After that person told “Amir Qusro who was a disciple of Sheikh Fariduddin and when the Sheikh was in Delhi then he used to go the mosque early before Friday prayer so that there will be less of an obstruction of the creatures, but the people used to come and kiss his hand till that there will large number of gathering and there will become a circle. When the Sheikh will proceed further, then again one more circle will be formed till that he will upset with this matter. Later Amir Qusru told him “Why he did upset in this matter.? This is the grace of Allah.” In this situation, he said with his holy tongue “ In those days when Sultan Nasiruddin Oucha proceeded to Multan and when he was reached Ajodhan then all armies were proceeding for the visit so, for this reason, the Sheikh was surprised by seeing a large number of gatherings. The sleeve of the shirt of the Sheikh was hanged in the street and many people came there and kissed

it and went away from there. That sleeve was turned into the pieces. After that, he went into the mosque and he ordered the disciples to make circles around him so that nobody should not enter into it. So that conveys Salam from far away and go away from there. The disciple did as per his order in this matter. One old cleaner came there and he was passed from the circle of the disciples and he was falling at the feet of the Sheikh and for kissing the holy feet, he catches it so the Sheikh was upset with this. That cleaner told him. " Oh, Sheikh of venerable persons Sheikh Fariduddin why did you upset with this matter.?, and thanked Allah better than this way for this grace. " When the cleaner said this when he made a slogan and then he was given favourable to that cleaner and regret with him in this matter. "

**Kindness with the creatures**

Later the discussion was staring at the soft heartens and treatment of kindness with the creatures. After that, he said " The Prophet of Allah said about Abubakar Siddiq (R.A.) Wan Aba Baker Saif?" And it means being Abu Baker al-Saif. The Al-Saif is called that thing which is weeping soon. Also, he said about politeness and humility that Umar bin Aas did lampoon speaking ill of the prophet during the time of ignorance. When the Prophet heard it, then he was praying to Allah. " Oh: My Lord son of Aas did my lampoon speaking of ill and I am not a poet to do lampoon speaking of ill of him from my side."

Khaja Sahib said "Allah did lampoon speaking of ill with the word Jarera by Umar bin Aas. The word

is Jarera and its meaning is as such person who is cunning. It means Umar bin Aas became famous among the people as a crafty person even though he was accepted faith in Islam. But due to reason of the lampoon speaking of ill, he was well known in cunning and will like that till the day of judgment. So does lampoon speaking of ill which belongs to cunning than praising is politeness and humility.”

**The different dealings**

On Monday of the 27h Zeqad month, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. One relative sent by someone was coming there to forgive. The Sheikh asked for recommendations of someone and there was delayed in this matter. When that person was regretted on behalf of his sender and which did by his tongue. So Khaja Sahib was forgiven him and he told with holy tongue “ Even though there are situations of anger. But he will not be anger, but he will forgive him.” “After that, he said “ When somebody wants to become the disciple of any master. Then it is called work of arbitration. It means to say chiefly to his master. So whatever told by a master and if he will not obey, then it is not called arbitration.” He said again, “ Even though there is the situation of anger”. But the compiler of the book said “ Due to favour the master will forgive the mistake of the disciple. But Allah will not like this matter. Then how he will forgive him.? ” He said, “ The forgiveness is the matter and it is from the order of Allah. ” Later he said, “ Whatever the master will say then the disciple should do as per instruction of the spiritual guide.”

After that, he said “ It came to know that if the spiritual guide will say something against the Islamic Shariah (law) then what to do in this matter.? And which should be refused or not.?” He said, “ The saint should be like that who will be learned person of the orders of Islamic law, Tariaqat (mysticism) and Haqiqat (reality) and when he will be like that then he will not ask to do anything against the Islamic law. And if he will say something then there will be a different situation in this matter that it means for some people something will be illegal. So the disciple should do as per the instruction of the saint.” Because he will also instruct as per the sayings of somebody. Even though some persons may be having an opinion against this, but he should follow the instruction of his master. ”

Later in this connection he told “ Suppose one person will say something to another person or he will recommend and for which he will not accept it. So he should have patience in this matter that there was not time for it. He said, “ He should think that it was his mistake and perhaps it is same like this.”

Subsequently, he said “ There was one worker in Ajodhan to whom the ruler was used to give him trouble. That staff was coming in the service of Sheikh Fariduddin was requested him his recommendation in this matter. The Sheikh sent the message of the recommendation of the worker to the ruler of Ajodhan. But the ruler was insisting on his own stand. Then the Sheikh told the worker that “ He told him about your matter but the ruler did not accept it and perhaps the situation was not

suitable to this matter. Or somebody recommended you, but you have not known that.” After that, the local ruler came to see the Sheikh and regret in this matter and then Sheikh was forgiven him. Later he said “ About forgiveness and not to think that he hasn’t done the crime and he told this story “ Sheikh Fariduddin’s one disciple and his name was Maman and who used to live in one village. Regarding him, somebody complained with the Shaikh Sahib that he is wine drinking. When he came in the service of the Sheikh then he asked him, “ He was heard that he used to drink wine.” He said “No”. This is false news spread by someone in my favour. ” The Sheikh said. “ Perhaps it is so as per your saying. They have told false. ” In short, he was talking with him happy and he was accepted his excuse.

After that, he told one story about the orders of Mashaiq (venerable persons) and its acceptance of disciples that one old woman came in the service of Sheikh Abu Saeed Abul Khair and many times she cleaned the shrine building and she did it many times then Sheikh Sahib asked her “ What is meaning of this service.? And to tell him so that he can fulfill it. ” She said “ There is meant it, but she will inform him about it at the proper time later. ” In short the old man continued her service there. One day one smart young man came into the service of the Sheikh. Then that woman came into the service of the Sheikh and she told “ Now the time of her request came. ” He told her to explain it. She said “ To order this young man to marry with her. ” The Sheikh began thinking. And he said in his

mind that she is an ugly and an old woman. And that man is young and smart. He went into the loneliness and for three days he did not eat anything. Later he was called to an old woman and the young man and he addressed the young man to marry that old Woman. That young inevitably accepted this Offer. Afterward, that old woman requested Sheikh Sahib to arrange bridal manifestation to her like other women. Sheikh Sahib told her " He will do like that" and he was followed traditions of the banquet and meals were cooked in the double quantity. Then that old woman requested in the service of the Sheikh Sahib and told him that the young man should lift from her by his hands from the floor and put her on the throne. As per order of the Sheikh did the same thing. After that old woman went into the service of Sheikh Sahib and she requested to ask him that he should not put her down on earth. It means he should be faithful in this matter and not show his backside to her. In short Sheikh Sahib ordered the young man and he accepted it. He said this story which is about the disciple and so who should obey the order of the master."

Later Sheikh Sahib said " He was living in the service of Sheikh Fariduddin for a period of ten or 12 years. And he used recite Naat (encomium) for him. One person Abu Baker chorister who is known as Abu Baker chorister came into the service of my master from Multan. He said he was used to sing Sama to the Sheikh Bahauddin Zakaria. He said " Once he was singing two couplets and two other couplets were not remembered by him at that time.

So Sheikh Sahib told other couplet to him.”

Later he started saying excellence of Sheikh Bahuddin Zakaria and he said “ There was a system of invocation of Allah like this and worship like in this way and recitals in that way and even slave girls and water carrying girls are there and who used to do an invocation of Allah etc., and he told many matters. But there was not any effect of these things on my mind.”

Afterward, he said he came there from Ajodhan. There was one pious person who is having such and such attributes with him. In short, I was hearing the excellence of Sheikh Fariduddin and then there was, the love of, devotion and truth was established in my mind. So after every prayer, I used, to say ten times Sheikh Fariduddin and for these recitals the love was increased and the friends were able to know in this matter. If they ask something or if they want to swear, then they say to swear in the name of Shaikh Fariduddin.”

In my mind, in short, after that I have decided to go to Delhi and one old man named Awadh was accompanied with me. During the journey period, there was fear of tigers or robbers were there, then he will use to say “ Ya Peer (master) is present., Oh: our master we are in your custody. ” I asked him with master who is that person.? He said “ Shaik Fariduddin. Khaja Sahib said “ Hearing from him there was increased of fervor and zeal.” During the journey one more person was accompanied with us and who is called Moulana Hussain Hansmukh and who is pious person. When we have reached Delhi and we have landed by chance nearly at the house

of Sheikh Najibuddin Mutawakil. From this story, it is aimed that as Allah want to give him a wealth of the religion and, for this reason, such motives were provided.”

After that, discussion about Sheikh Fariduddin was started that he has a higher degree of interest of the Sama. So once when he wants to listen to Sama, but at that time, there was no chorister was available there. He said Bedridden Ishque to bring it and read the letter written by Qazi Hameeduddin Nagori. He has collected all letters and was put in one bag. When Bedridden put his hand in the bag and he finds that letter and which he brought into the service of the Sheikh. He was told to stand and read the letter. Bedridden started reading the letter and in which it was drawn up as follows.

“ Lowest and beggar, lean and older Mohammed the slave and favoured person of Dervish group, and kissing with the eyes and head on the feet of the Sheikh and when Sheikh Sahib heard up to this then there was a condition of fervor which was prevailed upon him then he was reciting one Rubai (quatrain) from this letter.” While keeping in his mind this letter he said one time Sheikh Bedridden Ghaznavi was sent his letter to him in which there was some poetry in it and Khaja Sahib recited two or four couplets from that letter and compiler of the book was remembered two couplets from them.

The discussion about how the meeting of Sheikh Qutubuddin Aushi with Sheikh Jalaluddin Tabrizi took place among themselves.? He said “ Once Sheikh Jalaluddin Tabrizi was arrived at the house of Sheikh Qutubuddin as a guest there and

he was desired that Sheikh Qutubuddin welcome him. He left from his house. The Sheikh's house was near Kelo Khekri and he left there and stayed in the small tight lanes and from where he was not arrived on the public road. Sheikh Jalaluddin Tabrizi also not followed the public road and he also went through the small and tight lines. In this way, both pious persons were met together." Also, he said, "Once inside the mosque of Malik Azizuddin Bakhtiar, which is in the opposite of its bathroom where these two pious people met there together."

On the Sunday on the 15h of the Zil Hajj month in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh during the days of Tashriq (The days of Tashreeq are the 11$^{th}$, 12$^{th}$ and 13$^{th}$ of Dhu'l-Hijjah). He was requested about the condition of the prayer. On that Eid (sacrificial festival) day, there was heavy rainfall and also there was falling down of small ice particles and many persons could not attend the prayer there. So I also could not attend the prayer.

In short the Sheikh was informed that he was not performing the prayer. He said " Many persons could not attend the prayer there. " Later he said " He was performing one rakat only and at the time of second rakat rain has started falling heavily. And then the prayer was finished and Qatib (public speaker) and he was left there and all other people left from there. The compiler of the book asked " If the prayer of Eid was not performed on that day so it to be performed on the next day.? Is the prayer of Eid on the next day, is legal.? " He said " If the Eid

prayer lapses then it should not be performed on the next day. But it is legal that Eid prayer to be performed on the next day or on the third day.”

Later he said with his holy tongue “ On that Eid day there was an idea came into his mind that unless there will be the presence of too many friends and so the prayer will not be performed and it should be performed the next day. But all have reached there and the public speaker has performed the prayer of Eid.”

Afterward, he said “ The prayer of Istaqara (augury) which is performed on a daily basis and which is performed for the well-being of the day and well-being on Friday. Also, it is done for the well-being of Saturday and Eid. And also for the well-being arising out of the whole year. I asked him “On the day of Eid al-Azhah (sacrificial festival) and Eid al-Fitr (Ramadan festival).? He is said to be performed on these two days.”

**The writing on the tablet for the child**

On Saturday of the 16h of the Muharram month, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. On that day, I was brought one small boy of my relatives. In short, it was aiming to send him for the reading of the Quran and before sending I brought him to his service. So that due to his blessing at the reading of the Quran will be about his fate. He was praying and he took the tablet from his hand and he wrote the following alphabets as follows.

“ Bismilla Errahman Ninrahim Raab Yasar Wala Tasser,Alif, Ba, Ta, Sa, Ja.”

And he asked about boy to read with his tongue the above alphabets. After that, he said there is saying of the Prophet that “There will be such people who will be forced and snatched and sent to the paradise.” Later he said relating this saying there are three sayings are famous. That these will be children, which will be sent to the teachers force-able there and who will come to know the meaning of the alphabets gradually. The other saying is that “ This will be slaves who will be brought from the Darul Herb (non-Muslim country) to the Islamic country in the chains.” At that time being, in tears, the Sheikh said “ The third group will be those people who are lovers of reality.” On the day of judgment, there will be commanded to send them to the paradise. However, they will say there that they had not worshipped Allah for the sake of paradise or hell of fire and they have worshipped Allah only for the sake of his only love. There will be commanded that “ It is the true thing. But the promise of sight and meeting will be fulfilled in the paradise. “Go there.” Then they will not do that. After that, there will be a command of angels to be chained them in of light and to take in the paradise.

## The demand of the world

On Saturday of the 16$^{th}$ of the Muharram, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. The discussion about the contentment was started. In this connection of no demand of the world, he said “ Moulana Hafizuddin who he was writing books of ***Kafi*** and ***Shafe***. In those books it was written that the dogs were

taught how to hunt. When if he will catch three times prey and will bring the owner, then he will be called as mualim (master). Really, he will become mastering the hunting. The Cheetah is also trained, but when there will be come near the prey. Then he will be sent free by the hunter and he will make the jump and he will fall on it. And if he will not get them, he will not run behind it. Against this, the dog will run behind the prey knock about aimlessly. In short, that this pious person wrote on this matter that men should learn some habits of the a Cheetah, that the men should not run behind the sustenance like the dog. If he will get something, then take possession of it. The other thing that when the Cheetah will attack on the prey and if he gets it, then it is good for him, but if he will not get it he will not run behind It. In this way the people should demand the world, then ask for it a little and did not worry about this matter. The third thing is that if the Cheetah will do laziness in the hunting then the dog will be brought before him and he will be beaten before him so that he will be afraid of it. So the people should do like that they should take lessons from others."

**He helped one knife seller**

On Saturday of the 20h of the Rabil Awwal month in the year of the Hegira 756, I was sanctified to touch the feet of the Sheikh. They caught one person who was holding one knife in his hand and who was he it is not yet known. When the servants brought him into the service of the Sheikh while catching him and explained his condition. So Khaja Saheb doesn't give permission to make any

trouble to him. He called him near and told him " To make promises in this matter that he will not cause trouble to anybody." He was promised so the Sheikh released him and he paid him the expenses of the journey. On that day when I was present at the service of the Sheikh then discussion on this matter was started. He said "One day Sheikh Fariduddin after morning prayer when he was busy in the invocation of Allah while putting his head on the earth. Usually, he was utilized to busy in the invocation of Allah. On that day due to cold weather he was covering the coat and at that time there was no servant was not there except me and suddenly one person came there he said salam in a loud voice and due to this reason Sheikh Sahib stopped his engagement in the invocation of Allah. The Sheikh was keeping his head on the earth while covering the coat and he said " The man came there is in medium height person and in yellow color, complexion Turk " and when I have seen him really, he is such face and shape. I told him, your honour, he is in such face. After that, he said, " He is having a chain around his waist." I told him " Yes." Afterward, he said " He was wearing something in his ear. " I told him that "He is wearing large earrings in his ears. " Due to our conversation of question and answers, there was a change of colour of the Turk. The Sheikh told him " To go otherwise he will become more disgrace." Upon hearing this, he vanished away from there. At this meeting, he told this story also that "One person Maulana Husamuddin used to live in Ghazni and who was among the sons of Shams al-Arifin and who was a disciple of Ajal Shirazi. He and his friends were

standing there, then the Sahib, first looked at them and after that he was looking at the sky. Afterward, he looked again at them and he told with his holy tongue that " At this time the robe of honour, of the martyr has made for one among of you. When both of them left from Khaja Sahib and they said to see who will get this wealth. Moulana Husamuddin was Zakir (one who remembers). On the same day when he came down from the pulpit after sermon work, many persons gathered around him and they began kissing his hands. One person among them took his knife and he martyred him and when he was brought back to the house there was no life in him and he was sent with the message from somebody that he was getting that quilt of honour."

**The excellence of memorization of Quran**

On the Sunday of the 27h of the Rabil Awwal month in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about the blessing of the Quran and memorization of Quran was started. He said "In Badayun there was one person who can recite the Quran in the seven methods of reciting of the Quran. He was pious and a person of miracle and who was a slave of Hindu person who is called Shadi Muqri. His one miracle was that one who will read one page of Quran from him, then Allah will grant him the Quran in his fate. I also read one part of the Quran and due to his blessing I was memorizing the whole Quran. In short, there was a master of Shadi Muqri and who was living in Suhadar and who is called Khajgai Muqri and he was also a pious person. In short, once one person came from Suhadar and Shadi

Muqri asked him whether his master is well and happy there? His master was dead. But that person did not inform him of his matter. He said “ He is well. Then he started explaining the details of Suhadar that there was heavy rainfall and due to this rainfall many houses were destroyed. And there was occurred fire accident there in which many houses were burnt down and became ashes.” When that person told all these details, then Shadi Muqri told him that “ Perhaps my master is no more. ” He said “ Yes, he was dead before this event.”

**The visit of Makkah**

On the Sunday of the 20h of the Rabil Awwal month in the year of the Hegira 715, I was sanctified to touch the feet of the Sheikh. The discussion about the belief of the lazy group persons was started and also to those persons who go to Makkah to visit Ka’aba and when they used to return back from there then they will engage in the affairs of the world. I told him “ I was surprised at those persons who are your disciples and go somewhere. ” When I said this then at that time my friend Malih came into service with the Sheikh. I told him that “ This slave was heard once by this Malih one matter which caused very much effect on his heart. That matter is like that person should go to Hajj pilgrimage who does not have a master. Khaja sahib shut, tears and he said one couplet.”

After that, he said “ Subsequently, when Sheikh Fariuddin died, then there was great fervor into me to go for the Hajj pilgrimage. I said “ First to go to Ajodhan and visit my master, and when I did visit then I got my aim and also I got some more. The

second time when there was the desire of Hajj pilgrimage, then I have visited the Sheikh and got my aim.”

**Discussion about an event of the Prophet of Allah**

On the Sunday of the 11h of the Jamad Awwal month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about the belief Prophet of Allah was started and he said “One night the Prophet of Allah was seen in the dream that there is excavated a new well and there bucket is also there and there was water in it. But its structure was not constructed, it means it was not constructed of bricks and it was just like a pit and which is called Qalbat. The structure of the well, which is constructed is called Tawa. In short, he was drawn some water from the well with a bucket and he was taken from his hands. After that Abu Baker (R.A.) came there and he was drawn three buckets of water from the well and then he was tired. Later Umar bin Qattab (R.A.) came there and he was drawn 12 buckets of water from the well and that bucket was becoming larger and due to this reason a large area of the land was cultivated.”

Khaja Sahib said “ The aim of this story is that the meaning of well here is the water. Then there while taking the trouble to construct a building on the well or not, but the real aim is water. Because in every work there will be the defect is back in it.”

During this time, one person from the audience was conveyed salam of disciple Mohammed Kalpuri. Khaja Sahib “Yes, I know him and he is a dearer

person of Allah. Once he asked me “ Whether to live in Mujdrid (bachelor) or to do marriage.” I told him “ To live a bachelor is better but there is a permission of marriage. If any person who will engage in the invocation of Allah, such that he does not have news about the matter or does not know what is this matter.? Then he all parts of body eyes, tongue will be safe indeed without a doubt. Then such person should live a bachelor. But when there is an idea in mind of any person to marry then he should marry. In this matter, the real thing is intentional. When the intention will be engaged towards reality, then there will effect on all parts of the human body. And its innermost will be become the different type then there will affect on the parts.”

**The date of death of Sultan Shamsuddin**

Afterwards, he said about the age of Mohammed Kawlapuri that “ His age is such and such. From here he remembered the date of the death of Sultan Shamsuddin and he was reciting one couplet. Later the discussion was started about when the master will say goodbye to the disciple, then he will not come again into his service. But they can come into service after an important affair or travelling. In this connection, he said this story that “When Sheikh Fariduddin said goodbye to Ali Makki but the second day by chance he visited the nearby area of Ajodhan and the same day he was coming into the service of the Sheikh Sahib.” Sheikh Sahib told him “Yesterday you were left from here after my permission and you came today. He said friends camped today here so he was come

into his service. The Sheikh told him welcome. In the night time, he was joined in the camp. On the third day of the camp was also there. Then he came in the service of the Sheikh then he ordered one person to bring and give him two breads. When he said bid him goodbye when he did not come back again. ”

Then about Ali Makki he said “ He is pious and a man of blessing. Many times he used to make supplication with Allah “ Oh: Allah gives his death at some other place and not in his city. ” It means on the way of the journey where nobody should know who he is.? After that Khaja Saheb said “He was proceeded towards Badayun and he was becoming ill during the journey period and when he was left out of village Najlana then his illness was increased such that he was dying in its limit and he could not reach to Badayun. ”

**The Qazi (judge) of Karman city**

After that in this connection, he told “ One story that which he was heard by him. He used to say that once he was arrived in the Karman city in Iran as a travelling person. In Karman city, there was one judge and one day who called city’s great wealthy persons, and learned persons and was arranging one meeting. One weak and lean, pale Darwish was also present at that meeting. Even though he was not called, there, but when he was heard that there was a party with the judge so he came and sits in the corner. When Sama (ecstasy) meeting was started, then there was movement in that Darwish and he wants to stand and want to dance, but the judge was angered with him in this

matter and he wanted that first the president of the function or any other pious person should dance and how this Darwish was standing. ? He called “ Oh: Darwish sits down and Darwish became angered and he sat there. After some time when Sama meeting started when the judge stood so Darwish told “ Oh judge sits down. ” He told this in such style that even the audience could not say anything in this matter. The judge sat at his place. In short, when the meeting was over then all persons left there and that Darwish was there, but the judge was sitting in his place. The few times he wants to stand, but he could not stand. So he was in such condition for seven years. After that Darwish came there after seven years and he knows well that what happened. He was seen that the judge has become lean and he went near him and told him the judge to stand. But he was not standing. He told the second time, but the judge was sitting in the place. The third time he said he to sit in this way and die in this way. After saying this, he left from there. Then the judge asked his servant to bring Darwesh there, but he was not found anywhere. The judge was dead in that condition.”

On the Sunday on the 28h of the Jamdil Awwal month in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. He asked “ Where did I perform the Friday prayer.? ” I told “ In the central mosque of Kelo Kheri. But I will not obstruct of your honour there because on that day there will very much rush of the people. He said “ He was already told that those who are special friends are visiting me in the house and there is no need for

them to meet him in the heavy rush of the people there. ”

In this connection the discussion about the situations where not to meeting and he told one story that “ Moulana Burhanuddin Nasfi was a perfect Alim (learned person) and when any person used to come in his service to study so he will tell him to agree first his three conditions then he will teach him.

1.To eat one-time meal, whichever he liked by him one time only so that there will be a place of knowledge.

2. Not to be abstaining from the tuition and if there will be one day of absence, then he will not teach him the next day.

3.When you will see me on the way, then conveys salam and pass away from there and do not kiss his feet and do not give excess respect to him.”

When he was finished this story, then he said “ When the creatures will come to see him and prostrate before him as Sheikh Fariduddin did not prohibit in this matter so I did not prohibit.” During this time, I told him, “ When this slave performs prostration of respect so doing such thing there will be done excess by me in this matter and there will be mortified. But Allah has given you greatness and that it is not depending on the service of some of the disciples. ”

After that Khaja Sahib told this story that “ In the olden days one pious person visited Syria and Rome and he came back from there and he sat. At that time, Wahiduddin Qureshi did prostration to

me as per his normal practice. That pious person told him " What he is doing before them and prostration are never legal". And in this matter he was started argument with me and I want to reply him but when he was exceeded in this matter then I told him, " Only listen do not show very much passion and when any act is obligation and afterward its obligation will be no longer remain and it will be become desirable (Mustahab) like fasting of the days $13^{th}$, $14^{th}$ and $15^{th}$ days (Baiz days) of a lunar month and day of the $10^{th}$ Muherram (Ashura) which were obligated on the previous nations but its obligation was no more during the period of the last Prophet of Allah and it was becoming only desirable. Now of prostration which was desirable to the previous nations like for the kings of the people or the student to the master or nations to the previous prophets which were desirable of prostration. But now this matter was no longer existing during the period of the last prophet of Allah and it was left as permissible (Mubah) and not desirable. So for Mubah (permissible), there is no mention of negative and prohibition of it. So give two examples of it. What is the work of only refusal.?When I told him in such details when he could not reply." When Khaja Sahib finished this story and he said " He was regret in this matter for saying this. Because why he was said to him like that from which he was ashamed. So I should not talk like that from which he was become humiliated. The other thing is that as he was a traveler so I should have to give him some money and clothes to him and such things, I was ashamed in this matter." In this connection of treatment he

told one story that “Once one old man came in the service of Sheikh Fariduddin and he said once he was in the service of Sheikh Qutubuddin Bakthiar and he has seen him more there. Sheikh Sahib did not recognize him. When he told all signs when he was recognized him. In short, that old person was brought one young boy with him and during this time the discussion was started. The boy was starting a discussion unmannerly. So there was talking in loud noise. Sheikh Sahib also talks in a loud voice.” Khaja Sahib says “ He and Moulana Shahabuddin, who was the son of Sheikh Sahib who were sitting on the outside of the door and when there was overpowering then we have entered into the meeting place. That boy was talking in such an unmannerly way there that so Moulana Shabuddin came to enter the meeting place and slapped that boy then that boy want to do an act of un-mannerly so I caught his hand. During this time Sheikh Sahib told to bring a rapprochement between themselves. Moulana Shabuddin brought some money from inside of the house and was given money to that boy and his father and they have taken money and for this reason they left from there in happy condition. It was a habit of Sheikh Sahib that in every night after breakfast, he used to call me and Moulana Rukunddin and sometime Moulana Shabuddin used to present more there. Then he was asked about the happening of the previous day. On that day as per his practice, he was calling me and Moulana Rukunuddin. He was asked about the details of that day when the old man came there and his son’s argument and about following the manners of Moulana Shabuddin, Shahik Fariduddin

laughed and Khaja Sahib said I hold the hand of the boy when he wants to act unmannerly to Moulana Shabuddin. Sheikh Sahib laughed and he said good person did a good deed. ”

**The cure of boils and eruptions**

On Sunday on the 24h of the Rajab, in the year of Hegira 715, I was sanctified to touch the feet of the Sheikh. In the past days, there was a pain in the finger of the feet. So for this reason I could not present in the service of the Sheikh Sahib. On that day, when I was arriving, then first explained about my illness and told him all details in this matter. He asked “ Whether it was running sore?. Or any other illness? ” I told him “ It was not running sore. Suddenly there was swelling in the finger of the feet and there is severe pain in It.” He is asked “Whether he was suffering from the illness of running Sore.” I told him “Your honour, I suffered from it. But, since five years there has been no complaint of running sore eruption disease. When it was a complaint before I was present at your service and you have told that for recovery of boils and eruptions there is instruction to recite verse “Burj” so there was the blessing of this verse. And after that there was never a complaint of boils and eruptions. Afterward I was heard with your holy tongue that to recite four verses in Sunnah prayer of Aser Salat (prayer) which are as follows.”

1.Sura “Eza Zulzelat” and three other verses which are by the side of this verse so along with it which this slave is recited. When I have told him that “ In the first rakat of Aser prayer this slave is recited Sura “Burj” and after that Sura “Eza Zulzelat.” He

said “It is Good. ” He also said there is also traditional in the Sunnah (prayer ordained by the prophet) prayer of Aser prayer to recite ten times Sura “Asar” which is described as follows.

In first rakat four times
In the second rakat three times
In the third rakat two times
In the fourth rakat one time.

After that, he said “ Whether I used to perform prayer with the congregation.? ” I told him “Yes, I perform with congregational prayer. I got one sincere leader and who is your disciple and pious person.” He asked “ Whether he gets his whole head shaved (Mahluq)?.” I told him “No.” He told “Mahlooq is better because of the bath of post coition (Janabat) if he has hair so it is difficult for him to care in this matter. Because if any hair will be left dry then there will remain polluted from resulting from coition. But Mahluq indeed can have bathing himself without any doubt. ”

**The benefits of shaving of the head**

After discussion about the benefits of shaving of the head was started and he said “ The people say these things should be done by themselves. And it should not be learning to others. It means its benefits will be available only to that person. First, he should shave his head by himself, but he should not say about for his head shaving to others. The other thing, to drink stew after a break of fasting. The third, sole of the foot should make be greasy.” Later he said “These are such things which people say that these should not be done. But the people should do like that so that they should get the

benefit from it and do benefit to others.” In this connection, he said this story that “ One Bedouin (Arabi) he used to pray as follows.

“ Oh: My Sustainer is kind to me and of Mohammed (peace be upon him) but with us but does not favour to others. ” When this news was heard by the last Prophet of Allah then he told a Bedouin that “ Qadat Hijrat Wasan. ” After Khaja Sahib was explained about like that if any person constructed his house in the jungle than it is called “Tuhjare”. It means he should keep some stones as the limit of his house is such that it shows its boundary. So the Prophet of Allah explained by example that the grace of Allah is generally so why do pray like that “ Oh: My Sustainer to give me and Mohammed (peace be upon him) and along with us does not give it others. ” So he is doing at work for “Tuhjar” and teasing in this matter. And he said the following words with his holy tongue.

“ Qadat Hijrat Wasan. ”

## Prohibition to sit in the sunlight

On Monday of the 29th Rajab month in the 716 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. At that time, he was staying in the shade from the sunlight. He said with a holy tongue that “The Prophet of Allah told Ayesha Siddiqua (R.A.) not to sit in the sunlight because of it the freshness of the face will be damaged.”

After that, the discussion of Shams Dabir was started. He asked me “ Have you seen him.? ” I told him he was my relative. He said “ He has studied the biography of Qazi Hameeduddin Nagori by

Shaikh Fariduddin and he was a very pious person. Then he told Sheikh Fariduddin when he uses to break the fast, then he used to engage in the invocation of Allah till the time of night prayer (Eisha) will be started. From evening time till Eisha prayer Shams Dabir used to prepare the meals and will call two or three friends and arrange breaking of the fast. I also will use to be present at that time there." After that, he said that " In the beginning he was poor and when he became wealthy then such condition was not there with him. Then he said the worldly prosperity is also like one kind of water."

**Tarawih prayer (special night prayers in Ramazan)**

Next the discussion about Tarawih prayer was started and he was asked " Where I was used to perform prayers in the mosque or in the house?". I replied that " In the house and I got one pious leader (Imam) in the mosque."Then he was told that " In central mosque before one Quran was used to be recited in Tarawih prayer. " I told " Moulana Sharafuddin used to recite one part of Quran in every night in Tarawih Prayer. " Khaja Sahib said that "One night he was performing prayer behind him and even though there was rainfall on that night and lanes were full of mud. But even he went there and performed a prayer. He really used to pronounce words with quality and explain properly."

After that, he told this story that " Resident of Syrian country one learned person Moulana Doulat Yar recited very fine recitation of the Quran. So such recitation he could not hear again from

anybody.” Then he said “ He was studied six parts of Quran by Sheikh Fariduddin and three books also and one was heard and two were studied by him. On the day when I requested his service that I want to study Quran by him. On that day, he said to study.” After that after Friday congregational prayer or some other day and in the leisure time, I was used to study. In short, I was studying six parts of Quran with him. When I started studying Quran then he told me to recite ‘Alhamadu Lillah' and when I was reached on ‘Walazzalin' then he said ‘Wala Zaleen' to make pronunciation like Khaja Sahib. Khaja Sahib said “ ‘Subhan Allah’ what is eloquence and rhetoric is there in his recitation. When Sheikh Sahib used to pronounce ‘Walazzalin’ and which is not able to pronounce like that. Then he said that “ Zaad” was sent down to the last Prophet of Allah and which is not for others. ” After that, he said “ The Prophet of Allah is called as “Al-Zaad. ”, Then he said again the meaning of “ Rasul Al-Zaad” is that “Al-Zaad” was sent down to the Prophet of Allah.

**Tarawih prayer (Special night prayers in the month of Ramazan)**

On the Sunday of the tenth day of Ramazan month in the year of 715 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion about Tarawih prayer started and he said: “ Tarawih prayer is Sunnah and in Tarawih prayer to complete the recitation of Quran is Sunnah (the practice of the prophet).”

**Completion of the Quran in Tarawih prayer**

After that, he told with his holy tongue that

“Tarawih is Sunnah and the congregation, it's also Sunnah and also the completion of recitation one Quran is Sunnah. ” “I told that the Prophet of Allah was performed Tarawih prayer three days only as per one tradition and from another tradition he was performed only one day. But Umar bin Qatab (R.A.) followed this Sunnah for always. From Umar bin Qattab (R.A.) during his caliphate one person asked him whether the practice (Sunnah) of companions is Sunnah of the prophet?” He said “ It is there in our religion.But according to Imam Shafei's religion, that is Sunnah which is performed by the prophet.”

**The story of Imam Abu Hanifa**

After that, he said about that Imam Abu Hanifa of Kufa that “ He used to complete the recitation of 61 Quran during the month of the month of Ramazan. One in Tarawih prayer and one in 30 days and one in 30 nights.” “ Later he told “ He has performed the morning prayer for the ablution of night (Eisha) prayer.

Afterward, he said with holy tongue that “ There was passed away large number of learned persons and nobody knows where they have gone and who were they,? And this city is retained due to reasons of their good dealings. And this is a meaningful of the life and which is not obtainable easily. There was long period passed away after the demise of Sheikh Shibli and Sheikh Junaid. And people know in this matter that just they have passed away from the world still the people know that they have passed from the world yesterday. ”

**Discussion About Khaja Sahib**

On the Friday of the 15th Ramadan month, in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The Sheikh asked me “ Whether phrases which you heard from me are you go on writing down to them.? ” I told that “ Your honour, I write down whatever heard with your holy tongue. ” He told that “ He is surprised about my memory. ” I told him that “ He can remember everything. If not, remember anything then I will leave a space there. Then re-write it again as your honour said in the last meeting that the Prophet of Allah said that “ Oh: Ayesha do not sit in the sunlight and from this there will be damage to the freshness of the face. ” I have an idea in my mind that I will ask about this saying of the Prophet of Allah how it is that.? ” He told his holy tongue that “ He was not seen this saying of the prophet in any book, but I was heard by teacher Moulana Alauddin in Badayun and who was a pious and perfect man. ” From here he started excellence of Moulana Alauddin, he told that “ He was a pious person but he was not pledged to anybody and if he would have become a disciple of anybody then he will become completely Sheikh of the position.”

Later he said “ When he was a child and he was wandering in one lane of Badayun and Sheikh Jalaluddin Tabrizi was sitting on the silt of the door when he looked at him, then he called him inside and the dress which he was wearing and he put on the same dress to him. Khaja Sahib said “ The good manners and attributes of praiseworthy which were found in him due to the blessing of that dress. ”

After that, he told one story that “Moulana

Alauddin had one slave old lady her name was Nawara and who was a resident of Mawasi and this village is near to Badayun and which is known as Khanbar. One day she was weeping and he asked the reason of it. She said “ She had one son and from him she was separated. ”Moulana told her “ I will take you up to a reservoir which is one and a quarter to three miles from the city and from there the way goes to Khanbar where I will leave you there and from where you can go to your village. ” She said, “Yes, the way onwards from there she knows and she will go from there.” Moulana took her at the early morning time and he left her at a the place of a reservoir. When Khaja Sahib ended his discussion here than he, shut, tears and he said that “ Learned persons of the manifest are refusing this matter, but they can know that what he was doing.”

Later about Moulana Alauddin’s knowledge, wisdom and his following of justification in argument , he said if there will be any difficulty of dictionary or difficulty of hard problem which will not be solved by fully by him, then he will use to say, “ Brother, I do not have satisfaction and it should be solved from another place and get argument there.” Khaja Sahib said “ See what is a higher level of justice. ” Also, he said “ Once Moulana Alauddin was studying one book and he had one manuscript with him and I had one manuscript of that book with me. Some time when he will read it, then I will use to hear it. Some time when I will read it, then he will use to hear from it. That book’s name is, ***Hadaya***. Upon reading, he

came across one line of poetry which was not suitable and it was meaningless to the book. He was thinking very much in this Matter. But he could not solve this problem. By this time Moulana Malik Yar came there. Moulana Alauddin told that he will ask for the correction of the line of poetry. Moulana Mailk Yar was reading that line of poetry read with suitability and with meaning and from which his mind was satisfied. After that Moulana Alauddin told me that " Moulana Malik Yaar read the meaning of this line of poetry due to his favour." Khaja Sahib said " On that day he was able to know the meaning of fervor. Before it, he thought about the meaning of fervor as intoxication. With that, the day I was able to know the meaning of fervor and what thing is this.?"

Afterward, he said " Moulana Malik Yar was not educated, very much, but Allah was granted him special knowledge. " After that, he said, " When Moulana Malik Yar was become Imam (leader) of the mosque in Badayun. Then some persons asked whether Moulana Malik Yaar is suitable for this work or not.? " When this news reached to Moulana Alauddin, then he said that "If he will get the leadership of the mosque in Baghdad, then it will be less of him because his prophecy is more than that."

## The charity

On Wednesday of the 26th Ramazan month, in the year Hegira year 715, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about charity was started and "He said there are three things.

1.Charity (Sadqa)
2.Kindness (Marwat)
3.Wajda

The charity is that which is given anything to the poor. Kindness (Murawat) is the matter of this thing is that when a friend to be given clothes or any gift and that person should also give something in place of it. Wajda is spent to be safe from the people's taunting remarks. It means if any person does not give anything then he will be treated with meanness so to the safe side of him something is given to other. The Prophet of Allah as did these three things."

After that, he said that "The Prophet of Allah in the beginning of winning over used to give something. When Islam became powerful, then he stopped it." In those days, there was rumored about the departure of the army. The compiler of this book asked " Whether to take Quran while travelling with the army, because there is difficult to safeguard it." He told that "It should be taken."

Then he said " In the beginning of Islam the Prophet of Allah does not use to carry with him the holy Quran with the journey with the army and so that it may happen that there will be defeat and the holy book will be gone in the hands of infidel persons. When there was a power which got by Islam then and Islamic army increased when he began carrying with him the holy Quran with the army." I told him, " It is difficult to put the Quran in the tent " then he said, " To keep it on the head side."

Then he said this story that " When Sultan

Mahmud was seen in the dream upon his death and he was asked how Allah treated with him.?. ” And he told “ One night he was in such house in which there was Quran in the window and there was an idea came into my mind that how he can sleep where there is Quran. Then there was another idea came into my mind to send it to another place. Then again, there was came from an idea that for my comfort why should Quran to be sent outside of the room.? In short, he was passed away that night while sitting in the room. When the time of his death came when Allah has forgiven him for the sake of respect of the holy Quran.”

**To bury  a dead body at the place of death**

After that, I told, “ When the people will go on the invasions then there will come idea into my mind that if I should die there, then advise the servants to bury me there because to bring the dead body to the city from long distance place will not look better.” He told “ It is better to bury the dead body to the place where he died. Those who keep dead bodies in custody and they bring it from there later and which is not right. The ownership of the earth belongs to Allah. So how it will become custody.? Yes, if somebody will die in another country than to bring the dead body from that country is legal. And those who die from the city in cantonment and to bring from there is legal. But those who will die in cantonment from  the city and there is long distance so, then it is better that to bury him in the place where he died.”

Then he said “ One who went on the journey and who is far from his relatives and friends and if he

will die there away from his home then he should be buried there, because there is a long distance from such place to his house so such extent of land he will be given in the paradise.”

Next discussion about good devoted kings and pious rich persons was started and he said “One day one person of revelation and pious prince was sitting in his view place along with his wife. From there, he can see the downside. During that time the prince was looking at the sky and he looked at his wife. Then he looked at the sky for a long time. Then he looked at his wife and he was beginning weeping. So his wife asked him “ What is reason in this matter that he was looked first at the sky and he was looking at the downward and then at her side. He looked at the sky and he looked at her side and he wept. ” The prince asked her “ To ignore this question because it is not suitable to explain.” , When his wife asked many times, then the prince said “As you have requested a number of times in this matter so he is saying so she should hear that on that night he was looking at the tablet. I was watching that his name is being removed from the living persons. So I was able to know that I was going to travel from this world. Then I was seeing who is a person in my place there with whom you will marry. ” When his wife asked him to do now what do you want.? And what you will do.? ” He told her “ What he can do and whatever the order given by Allah will be happen. He is agreed in this matter. ” Then he called gypsy from the downside and given him his robe and declared him as his successor. After that he was given his arms in his custody and

asked him to go to some place to attack the enemy there and he sent behind his royal persons and princes. The gypsy went there as per his order and he killed the enemy and he looted his arms and brought him a large quantity of booty and was presented before him. When the gypsy was coming in the service of the prince and the next day prince was dying. When the gypsy was gone to attack the enemy when he was treated such that all of the people were becoming an admirer of him. When the prince was dead, then gypsy was becoming king of the place and he was married the wife of the prince."

**Discussion about wise persons**

After that discussion about wise persons were started. He said "One day philosopher (Hakim) Qarib came in the meeting place of the caliphate. At that time, he was wearing a short and ordinary dress. He was a Turk person. At that time, the caliph was hearing Sama (ecstasy). And he took the harp (chunk) and starting playing it and that Hakim classified Sama into three kinds.

1. Muzak for laughing
2. Mubki for weeping
3. Manom for sleeping

In short, when he was starting playing harp, then first the people at the meeting laughed very much. When he was starting to play of Mubki on harp, then all people began weeping. When he was starting to play of Manom on harp, then all people in the meeting became unconscious. At that time, he wrote about the place that Hakim Qarab came there and went away. When the people of the

meeting became in normal condition when they saw the writing than they were able to know that ” and they said: “This was Hakim Qarab which they do not know in this matter.”

Then he said “ This was such philosopher (Hakim) who want to make disbelief the caliph that the movement of the sky is by intention and this thought is against the religion of the Sunnah Wa Jammat (orthodox Muslims). When Sheikh Shahabuddin Saherwardi came to know that the caliph is becoming an admirer of that philosopher and he due to his miracle he was shown the caliph and philosopher that the angels who move in the sky. He solved this problem. In short Khaja Sahib was explaining this story than one person came there and he was informed that there was a boy was born in his house. Khaja Sahib told him “ To give name Umar and title Shabuddin because at this moment there is a discussion of Sheikh Shubuddin was in progress.” One person from the audience said to him as the name gave as Umar but there should be no scorn and diminutive to it.” In this matter, Khaja Sahib told that “ Sheikh Najibuddin Mutawakil had two sons Mohammed and Ahmed. Many times when he will be angry with them and at the time of angry he used to say, oh: Khaja Ahmed why you did like this.?” “ Whether he will be very much angry, but he will use to call their names as mentioned above.” For calling names he said “ The prophet of Allah was changed names of any person. If there will be a bad name, then he will change it. So one person came into the service of the Prophet of Allah and he asked his name. He told

his name is “ Qazi.” He told “ I give you your name as Musteih. In this way, another person came there and he asked his name and he told his name is Muztajih (Muztajih is such a person who sits in the lap of the earth). He said “ I will give your name as Munbais (Munbais is such person who left his side of the Earth). One time one woman came and she asked her name and she said to Shaab Alzalzala (valley of misguidance) and he said I will rename your name as Shabul Huda (valley of guidance). In this way the Prophet has given name to one person as Jamal and this was happened that person was very powerful. Once some people were going from destination to another destination. One person gave him cleaning items so he took it to another destination and another person was given him clothes and a third person was given him other goods and in this way many persons were given him many goods and that person was taken all the goods of persons to another destination because he was given the name of Jamal (camel) by the last Prophet of Allah.”

**Discussion about naming of Hasan (R.A.) and Hussian (R.A.)**

Then he said this story that “ When Hasan was born than the Prophet of Allah came there to convey congratulation and he asked for Ali Bin Ali Taleb (R.A.) “ What name was given?” He said “ Hazan. And the Prophet said “No. His name should be given as Hasan.” When Hussain was born than the Prophet of Allah came there to convey congratulations and he was asked by Ali Bin Ali Taleb (R.A.) “ What name was given to Him? ” Ali

Bin Taleb (R.A.) said " Harb and then he said, " To give his name as Hussain."

**Discussion about the temperament of the disciple**

After that the discussion was started about many persons who present in the service of the master and when they left from their master after becoming a disciple but their temperament will not remain the same. In this connection he said this story that " One pious person used to say that when any person will come to see him and when he will go with him so when there will a stand, pillar in between him and which will become obstacle so for this reason disciple's temperament will not be same. "

Then he said one pious told that " If he will give the option to be handing over his soul inside of the door of the house or on the outside door of the house he will be martyred. Khaja sahib said " The door which is inside of the house and which is called Babal-Bait and the door which will be there outside of the house and which is called Babal-Dar. So I will say this that his soul should be taken on the Babal-Bait with faith because nobody did not know that whether he will reach from Babal-Bait to the Babal-Dar for safety of faith or not."?

Then he said " On the temperament of the people that there will be a change which is not causing during this time, but it was happening the same since the olden times. When the Prophet of Allah was passed away from the world then many thousand Muslims apostatized and they a sent message in the service of Abu Baker Siddiq (R.A.)

that if you do not take religious tax (Zakat) then they will continue in the religion of Islam and otherwise no. He was taken advice from his friends and some told that “ If you do some softness perhaps they will not make revolt against of Islam. It is better that they should be forgiven in this matter.” Abu Baker (R.A.) took out his sword and he said “ It is right of Allah and if for them if there will be less of tie rope of the bell of the camel, then he will fight with this sword with them.”, When this news was reached to Ali Ben Ali Taleb (R.A.) then he said “ Really the caliph was given good order. If he will give the order not to pay religious taxes (Zakat) than during the rule of the second caliph then they ask for forgiveness from the prayer. And, in this way it will be happening that all orders of the Islamic religion will be asked to forgive.”

Then Khaja Sahib said once Sheikh Fariduddin said “ One person was became his disciple when he was going far away from him and after some time his temperament was changed and he could not keep his same temperament. One more person was became his disciple and when he went far away from him, but his mind was, same as it was and when he was with me. Even though he was away from me for some period of time, but there was no little change in his temperament. At last after a long period his temperament was changed. Then he addressed me and he said “ This man when he became his disciple and from that time his temperament is same and in it there is no change at all.”

“ When Khaja Sahib was reached on this matter

than he was being shut in tears and he said till now there is your love in my mind and even it is more than that.”

**The discussion about Khwaja Shahi Moitab**

On Saturday of the 10th Zeqad of the month in the year Hegira year 716, I was sanctified to touch the feet of the Sheikh. The discussion about Khaja Moitab was started and who used to reside in Badayun. He said “ Qazi Hameeduddin Nagori used to call him royal godly person because in those days he was given saintly dress. By somebody, he told him that “ Today we have done this work that the king was given saintly dress and do you agree on this matter.? ” Sheikh Moitab told that “ Whatever you have done it is right.”

From here the discussion about his brother Khaja Devgir Moitab was started and he said that “ Then Moulana Siraj Haifz Badayuni who is a special disciple of Khaja Sahib started his speech like that one night he was woken upon and did fresh ablution and prayed two rakat and he died. Khaja Sahib said “ Kama Tasishun Tamutun” and it means who will spend their life in such a way and in the same way they will die.

From here the discussion about Khaja Shahi Moitab was started. There was a large crowd of people used to be around him. Where ever he will go there will be crowding around him. In those days in Badayun, one Darwesh Masood Njashi used to live there. When he will see in the crowd of Khaja Shahi Moitab, then he will say “ Oh: gypsy (as he was of black color) you will die upon warming of the bathroom. ” Khaja Sahib said “ Really, it has

happened like that it means he was dying exactly his during the youth period. Khaja Sahib said “ Really, it has happened like that it means he was dying exactly his during the youth period.”

**The discussion about not to express of the miracles**

After that, the discussion about not to express of the miracles was started. He said “ Creation of miracles is not a great thing. Muslims should be straight forward and poor as well as should be a beggar like. Then he was told the story of Khaja Abul Hasan Norani that “ He was seen a fisherman on the bank of river Tigris and he told him to throw a fishing net in the river and catch fish if he is a person of saintliness and miracles, then there will come with your net fish by weight of 2.5 Sairs (one Sair weight equivalent to about 2 lbs) and it will not be less or more.” He was thrown net and caught fish and when he was weighed then fish was 2.5 Sairs and not less or more. In short, when this matter was reached to Shaikh Junaid of Baghdad said, “ Perhaps in that fishing net there will be found black snake than fish which may bite Abul Hasan and killed him. And he was asked why? And he said, “ If that snake will kill him, then he will face the death of a martyr. But now he is living and it is not known whether his happy ending will happen or not?”

From here, the discussion started about one Darwesh. If there will be a pain in the stomach of any person, then he will say to eat dilapidation and upon eating of it, that person will become in good health. In short whatever he will say then it will be

happening like that. Sheikh Ali Shoredida told him, “Do not say such things and from this, there will be a loss.” At last, it has happened like that. So he was faced with the trouble. Then Sheikh Ali Shoredida came and said “ Did he not tell him that he should not say such things which will cause trouble to him.? You did not follow his advice and he was badly affected in trouble. ” That Darwish told, “ I did bad so now pray for me so that he can become healthy. ” Sheikh Ali Shoredida did not pray for him and he was dead in that illness.

Then a discussion of Sheikh Ahmed Nehrvani was started that, “ If the weight of his worship is done, then it will be equal in weight of worship of two Sufi persons.” When he will go to the central mosque then along with him, there will be his friends there. He was used to going mosque with such a large gathering. And one more Darwish Ali Shoredida used to prohibit Ahmed Ali not to go to the central mosque with such a large gathering. One day Sheikh Ahmed Ali came to the mosque along with his friends and on the way one person was stabbed another person. Sheikh Ahmed reached there along with his friends and made a circle around them and released the oppressed person. At that time, Sheikh Ali Shoredida came there. Sheikh Ahmed when he saw him, then told him, “ For such work he used to leave from his house along with his friends.”

From here the discussion about Sheikh Ahmed Nehrwani whose he was the disciple was started and the Sheikh said “ Whose disciple he was God knows.? It is said he was getting such grace by

Fakhiya Madhu, who was Imam (leader) of the central mosque in Ajmer city. One day Sheikh Ahmed was singing monsoon song and his voice was very good. When Fakhia Madhu has heard his voice and he said “ Such nice voice and singing monsoon song and it is a great matter of regret. You memorize Quran so Sheikh Ahmed memorized Quran. Khaja Sahib said at the Sama meeting in which this event has happened of Sheikh Bakhtiar in which Sheikh Ahmed also was present there. And the details of the event of Sheikh Qutubuddin Bakhtiar were recorded in previous pages of this book.”

After that discussion about Darwish persons of Badayun was started. He told “ There was one Darwish Aziz Basher who used to live there. He came to Delhi from Badayun. And he then wanted to get a saintly dress by service of the Moulana Nasihuddin and who was the son of Qazi Hameeduddin Nagori and with this intention, he was gathered so many Dervish persons and arranged a meeting at the reservoir of Sultan and during this meeting every person told about the sweetness of the reservoir water of the Sultan. Aziz Basher who came there in demand of saintly dress and he said “This reservoir is ordinary and in Badayun there is better reservoir than this.” Khaja Karim, who was also present there when he was heard from him then he told Khaja Nasihuddin that he should not to give him saintly dress. Because he is known as a mean person. Moulana Nasihuddin did the same and he did not give him saintly dress.”

Then he said about police chief of Badayun that

“ He was the servant of the Darwish persons and he was a disciple to Sheikh Ziauddin who was a resident of Badayun. Sometimes he will remember Darwish persons and used to call them in his house and used to hear them talking. He was martyred exactly in his youth period. About him, he said one day “ He went to Anbtan place which is known as Likhi Alu. That police chief Aziz was sitting under a tree and clothing for serving of dishes was there and when he was seen him from far, then he said welcome and come and I was afraid that whether he will cause any suffering.? When I reached there he was given me very much respect and honour and asked me to sit near him. After meals, I was returning back from there. Moulana Sirajuddin Hafiz Badayuni was also present there and he said, “Who does not have Sheikh (learned person) then Satan will become his Sheikh.” The is saying of the prophet “ Min Laisa Lahu Sheikh Nashiqa Shaitan.” Khaja Sahib told this saying of learned persons. Then Moulana Sirajuddin asked whether “ Min Lam Yar Muflehan La Yaflehu AbAdam. ” It means one who will not see the person of cultivation, then he will not get prosperity and is it saying of the Prophet of Allah.? ”He said, “ It is also saying the learned persons.”

After that, he said about one Dervish that “ When he will see any person who is not a disciple of someone, then he will use to say that person did not sit in the of balance of anyone.” I asked him, “What is its meaning is that whether there is no weight of him.” He said that “No, but its meaning is that one who will become the disciple of any person then on

the day of judgment his deeds will be placed in the scale of his master. ” So one who will not become the disciple of anyone then it is said that he is not sitting on the scale of any person and it means he has no master of him.”

On Tuesday of the 11th Zil Hajj, in the year of 716 Hegira, I was sanctified to touch the feet of the Sheikh. As those days were of Tashreeq (the days of Tashreeq are the 11th, 12th and 13th of Dhu’l-Hijjah.) days. At that time, there was very much rush of the people and so many times meals were brought there. In a good mood he asked with one Darwish, which verse of the Quran did you like and he said ‘Aklaha Daim' and it means to eat it always. He said this world is as per four types Akal, Ukal, Akla, Ukla and after that, his descriptive about four words that it Akla noun of action and Ukal the thing which is eaten, Akla is diet for one time. Ukla is one morsel. At that time one Dervish came there with a small boy with one tablet and he said this is his boy and on his tablet write with his holy pen so that due its blessing Allah grant him the Quran in his fate. Khaja Sahib took the tablet in his hand and wrote and he said “ One who will write for work for any person then if pen write easily and do not delay in this matter then that work will be completed. And, if the pen works with difficulty, then there will be a delay in the completion of that work. “ After that, he told all these are deceptions of wisdom. Whatever they want to manifest than they should show it as per her wisdom and then its manifestation is becoming legal.”

Then the story of Khaja Shahi was started that, “

He was famous in Badayun and all creatures used to see him. Where ever he will go there will be a great gathering. Khaja Shahi was a man of black color. During that time, there was one Darvish Mahmood Najashi was there and once he told Khaja Shahi “ Oh: gypsy you have warmed very much, bathroom in which you will be burnt down. ” So it was happening like that. He died during his youth period.

Later he told about one Dervish that, “ He was going to Gujrat and he said that he was seen one mad person there and who was a man of realization and revelation. I and that mad person used to live in one house and sleep in one room. Once he went that reservoir where nobody is allowed to put their step there. The guards of the reservoir were known to me. They have allowed me to do ablution there. Some women came there to a collection of water from there, but they have not been allowed to put their steps there. One old woman came in and asked me to bring water to her in an earthen water pot and I have filled it with water. In this way, four women asked me to fill their earthen water pots, one after another which I have filled their earthen water pots. Then I come back to my room and seen that mad person was sleeping there. There was a time of prayer so told announcement of the initiation of congregational prayers (Takbir) in a loud voice so mad person was wake up and he said “ What a noise he is making.? The work was that which you did to that woman by filling water in her earthen water pot.”

**Different discussions**

On the Tuesday of the 12th Shaban of the month in the year Hegira year 717, I was sanctified to touch the feet of the Shaikh Saheb. This reason was it that I was going to Dilgir cantonment. When I kissed his feet than he paid very much kindness and affection to me. He asked me about the difficulties of the ways in the journey and he was showing fondness to me. Maleh who is my old friend and he is having difficulty of some illness and he came in the service of the Sheikh in his illness along with me there., He asked " About the illness and I told him due to his illness, I was staying in the way." He said "You did good if one who will be a friend than it is expedient for him that he should be with him at the time of illness. And to treat him with faithfulness."

After that, he told one story in this connection that " Ibrahim Qawas used to be in journey always and he will not stay in any city for more than 40 days and where ever he will go he use to stay less than 40 days then he will proceed another city. In this way, he was spending his whole life in the journey period. Once one young man requested him to keep with him. He said you will not stay with him as he will use to stay for some time in one city and then he will stay in another city and some time with luggage and some time without luggage but the young man insisted on this matter, he will be accompanied with him. When there was a very much request and obligation than he was ready in this matter. In short, he has travelled from one city to another city along with him. Where ever he will go he will not stay for more than 40 days in one

city. In one place, that the young man was becoming ill and for this reason he has stayed in that place for a period of three months. Then one day that young man desired to eat bread and fish and he told this to him. He has one donkey with him and on which he was used to ride it sometimes. Except it there was nothing for him to sell and fulfill the desire of the young man. So he sold a donkey and fulfilled the desire of the young man. After some time, then the young man was becoming healthier. Then he started the journey, then the young man asked him to give his donkey so that he can ride on it. He told him " He was sold it for the purchasing of the bread and fish for him. In short, they departed from there and for three days he was travelling with that young man while carrying him on his neck. The meaning of this story is that we have to spend our lives along with our friends in a decent way. When he finished this story than he told the story of his illness. I heard the news of his illness in the cantonment area that somebody was doing magic on him. When I was asked about it, then he said, "Yes, he was ill for two months. And after that he called some person who was an expert in removing magical effects and he came there and he made the rounds around the house many times and every time he will collect some soil and smell the earth and when he smells soil of one place then he asked to dig this place and there he was found signs of magic. During this time, that person told that " He is such expert person that if he wants, then he can tell the name of the person who did magic." When Khaja Sahib heard this then told that " It is warning that he should not tell the name.? I

have forgiven him. “ Somebody told that some person was doing magic on the Sheikh Fariduddin. He said “Yes. ” It was magic. Those persons who did this act and involved in it were caught and sent by the ruler of Ajodhan in the presence of Sheikh Fariduddin and asked him what to do with them.? But Sheikh Fariduddin forgive them.”

He said “ On the Prophet of Allah magic was also done and when verse “Mazetan” was revealed, then there was a remedy for magical accidents. Ali Ben Taleb (R.A.) told in the service of the prophet that “ If there will be permission than the women who did magic to kill her.?” The Prophet said “As Allah has made him healthy so I forgive her.”

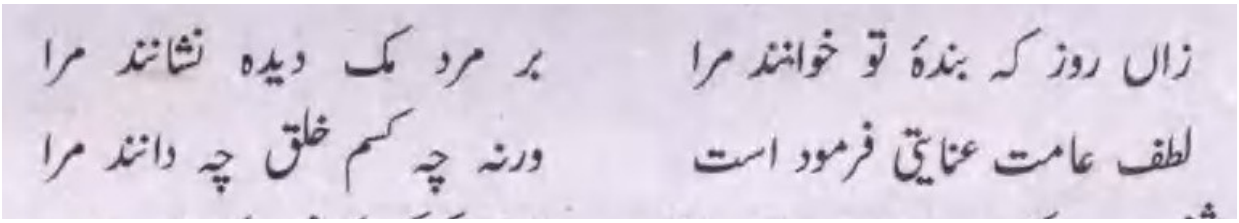
**The martyrdom of Umar bin Qattab (R.A.)**

After that, he said about Umar Bin Qattab (R.A.) that, “ He was on the pulpit on Friday and during the sermon he said you should know that my death is near and I am not saying this as per miracle way, but I have seen dream that one bird came and who hit two times with her beak to me and seeing of the bird in the dream is death. As per this logic, I will say that my death is near. So he was martyred in the next week. One slave Mugera Ibn Lulu was struck at him with his sword in the arch. When he was falling down, then that slave went outside and he also killed nine more other persons. Later he killed himself. Still Umar bin Qattab (R.A.) was living and the news reached to him that slave was killed other nine other persons and after that he killed himself. Umar bin Qattab (R.A.) told: “ Thanks, Allah that he killed himself and he was not killed for him.”

## The martyrdom of Ali Ibn Ali Taleb (R.A.)

He said about Ali Ibn Ali Taleb (R.A.) that, “ He was martyred by Abdul Rahman Maljam. This event has happened like that he was equipped with weapons and followed Ali Ibn Ali Taleb (R.A.) and whom he does not have any weapons on him. He was walking on the bank of the river in which the water level was of feet only. There was a cemetery near that area. The ruler of Muslims called in the direction of the cemetery than 70 persons replied to him. Then he called the names of the person than 7 persons replied to him. When he was called a third time, then one person has replied to him. Ruler of the Muslims asked him where the river in at foot level. And he was told that at the place where he is standing. And from where he has crossed the river. Abdul Rahman Muljam was listening to all these conversations. He had also crossed the river. He said “ Oh: Ali did you remember all names of the dead persons along the names of their father’s names. He said, “ Yes, but he wanted that he should know his condition.” In short Ali Ibn Ali Taleb (R.A.) was standing in the prayer, then Abdul Rahman Mauljam came there and strike with a sword on him and when he was hurt then he said “Fazat Warabba Al Kaaba” and these were the last words of the ruler of the Muslims. I asked him “ Whether Abdul Rahman was Muslim.? ” He said “Yes, but he was supported of Maviya. ” Then I asked “ How to keep belief about Maviya.?” He said “ He was a Muslim companion of the prophet and he was the son of the prophet’s father in law and his sister’s daughter, Um Habiba was the wife of the prophet of Allah.”

After finishing this story, he said about “ The difference between fondness and separation because I was present at the service of the Sheikh Sahib after the period of 8 months and also many of the dear persons came from cantonment. He said “ He was sent in his application in the service of Sheikh Fariduddin in which I was writing one quatrain.” After that when I present in the service of the Sheikh Fariuddin then he was mentioned about that quatrain and he told that he was remembered it.”


زاں روز کہ بندۂ تو خوانند مرا بر مرد مک دیدہ نشانند مرا
لطف عامت عنایتی فرمود است ورنہ چہ کسم خلق چہ دانند مرا

On Monday the 3rd Ramadan of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh. Sheikh’s one disciple was given six Chitals to me and he asked to give it to Sheikh Sahib. I have presented all those Chitals to Sheikh Sahib and told him all details in this matter. He has collected Chitals in his hand and kept them by his side. Then he said this story that “ Once Sheikh Shabuddin Saherwardi came back from Hajj pilgrimage then the people of Baghdad were present in his service and everybody brought some gifts and presents in cash and kinds and among them one old lady came there and she was opened the edge of old the bed cover and she was placed one Dirham before him. He was taken that Dirham and he was kept, its upper on all other gifts and presents. Then he said all people who were present there to take away whatever they like from there. Everybody was taken by the thing as per their

desire from there. Sheikh Jalauddin Tabrazi was also present there so Sheikh has given him the signal to take him something from there. Sheikh Jalaluddin was standing and took the Dirham which was on the upper of all gifts and presents there. Then Sheikh Sahib told to Sheikh Jalauddin that " He was took everything from there." The compiler of the book asked whether Sheikh Jalauddin was a disciple of Sheikh Shabuddin?" He said "No, he was a disciple of Sheikh Abu Saeed Tabrazi and when he was dead than he came into the service of Sheikh Shuabuddin and he did such service that which is not available to anybody." It is said that Sheikh Shuhabuddin used to go Hajj pilgrimage every year from Baghdad and when he was become old then his tiffin which will be used to carry by him during the journey period and which was not become suitable for his conditions of temperament. The cold food was not become suitable for his temperament as he was becoming old, so for this reason Sheikh Jalauddin used to carry a stove and cauldron on his head in the way that it was not burning his head and meals will be ready available hot always. If Sheikh Sahib needs the meals, then it will be made hot and served to him."

From a here discussion about Sheikh, Jalaluddin Tabrizi was started and he said, " His master Abu Saeed Tabrizi, who was a pious person and was a higher level of a person of a hermit. So there will be loans on him always. But he does not use to take anything from anybody. It was happening that one time the meals were not cooked. He and his friends used to do breakfast

with watermelons and they used to live in this way. When this news reached  the local ruler, then he said he did not accept anything from us. Took cash and give to the servant of the shrine building and ask him to spend its small amount of it and do not inform to the Sheikh so the royal servant was given cash to the shrine servant and instructed him to spend as per expedience and not to intimate the Sheikh in this matter. In short the cash was brought and spent there. So on that, the day the Sheikh could not feel comfortable in his obedience and fervor which he used to find it. He called the servant and asked him " In the night the meals which you have cooked and from where it was coming?. " Servant could not hide the matter from him and he told him all details. He asked who brought it and where he put his steps and from where to dig the soil and thrown it away. He was removed that servant from the service and also from the shrine for this mistake.

**Sheikh Shabudin**

After that, he said about Sheikh Shabuddin that, " He got a large amount of the victories. But he used to spend all almost all money and when the time of his death came then his son Emad and his conditions are not matched with his father and he was asked the key from the servant. The servant did not give him the key and told him " Oh:  is this a good thing that Sheikh Sahib is in the condition of the agonies of death and you are asking the key.? " When Sheikh Sahib has heard this conversation then he said the servant " To give the key to his son. " When he was opening the treasury only six

Dinars were there and that amount was spent on the funeral rites and ceremonies of him.

On the Thursday on the 4th Ramadan of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Sahib. One student came there and from him, he was asked about the condition of his education. He was told, “ He has completed his education. Now he has come and goes in the caravan of Sultan so that he could get bread in abundance.” When he was left from there Khaja Sahib recited one Persian couplet.

شعر در وصف حال بس سره ایست  چوں بخواہش رسید مسخرہ ایست

After that, he said “ The line of poetry is a delicate thing, but when it is said in praise of any person and it will be taken with to anybody then it will be become very un-elegant. In this same way knowledge is it is a gentle thing, but when an accomplish person wanders door to door, then his respect will be going down.” At that time one slave disciple came there along with one non-Muslim Indian person and he said he is his brother and when they sat there the Sheikh asked the slave whether your brother is interested in the religion of Islam, then he told him that he brought him there for this purpose so that due to his look of inclination he will become Muslim. Khaja Sahib shut, tears and he said that “ On this nation, there will be no effect of saying of anybody. Yes, if he will come and go in the company of pious person perhaps then due to the blessing he will become Muslim.”

## The King of Iraq

After then, he told this story that “ When

caliphate was got by Umar Bin Qattab (R.A.) at that time batle with the king of Iraq was fought and he was defeated in the battle and he was caught in the battle and he was brought before Umar Bin Qattab (R.A.). And who told him, “If you will become Muslim than your country of Iraq will be given back to you.” He told that “ He will not accept the religion of Islam. ” He told him to accept Islam otherwise, he will be killed and he told to kill him. He said, “ To kill him but will not accept the religion of Islam.” Umar bin Qattab (R.A.) be told to bring a sword and call the executer. That king was wise and was firm in his religion. When he saw this situation than he addressed him and told him that he is thirsty, so some water may be given to him. Umar bin Qattab (R.A.) asked a servant to bring water in water glass. The water was brought from there, but the king told he will not drink water in the glass. Umar bin Qattab (R.A.) asked to bring water in gold and silver water glass as he is king. So they obeyed his order. But then it also he did not drink water and he said to bring water in the earthen pitcher. So the earthen pitcher of water was brought there. Later he addressed with Umar bin Qattab (R.A.) that to agree with him that till he drinks water he should not be killed. He said “Yes, until will you not drink water I will not kill you. ” So he was given full water in the earthen pitcher to him. The king of Iraq thrown the earthen pitcher on the earth, and which was broken there and water were flown from it. Later he told to Umar bin Qattab (R.A.) that “ He did not drink water and there is was your agreement that until I will not drink water I will not be killed. So his life may be a

forgiven. ” He was surprised by seeing his wisdom. He said “ Yes, I was forgiven you. ” After that he was given him to his friend who was very pious and ascetic person and he was there for some period of time and due to his ability and asceticism, there was left some effect on him. Then he sent a message to Umar bin Qatab (R.A.) to called towards him. So that he will become Muslim. He called him and he was accepted by Islam and later told him that he will give him back the country of Iraq. He told “ He does not want his country back and give him any deserted village of Iraq so that he should be readily habitation it. He was sent some persons to Iraq and they search very much there, but they could not find any deserted Village. They returned back from there and reported the matter to him. The king was also informed in this respect. He told that he was meant to say that “ I have handed over Iraq in the condition of habitation and if any village will be deserted later than on the day of judgment you will be answered there.” On this story, Khaja Sahib shut, tears and he has praised the king of Iraq very much for wisdom and knowledge.

**The honesty and truth**

After that, he told the story about Islam and the peoples of Islam’s honesty and truth that in the neighborhood of Ba -Yazid Bustami there was one Jew’s house was there. When Ba-Yazid died, then that the Jew was asked “Why you did not become Muslim.? ”. He said “ Why he will become Muslim because the Islam which was available to Ba-Yazid which I could not get. If this is such Islam, which has got them to such Islam, he feels ashamed of it.”

## The marriage of girl of Malih

On the Tuesday of the 27th Ramadan of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Saheb. Malih who is my friend who bought some sugar-candy because his daughter was married. When Khaja Sahib was known that Malih had four daughters and when he was seen sugar-candy then he asked " What is this.? " I told him " His daughter was married. " Khaja Sahib paid attention towards him and said " One who have one daughter, then there will be a veil between him and the fire of hell. You have four girls. Then he told with his holy tongue, he said: " Abul Banat said to Marzouq that the sustenance of the daughters is very large."

## The Killing of boy by Prophet Khizer (A.S.)

After that, he told the story of Prophet Khizer (A.S.) that "When he was killed one boy so Prophet Musa (A.S.) blamed him that why he did kill the pure soul?." Prophet Khizer (A.S.) did not know the result of it. He replied it. In short, in the house of that boy's father, one girl was born and from, her seven persons of saintliness were born."

Then he asked me " Where did I perform Tarawih (special night prayers in the month of Ramazan) prayer?" I told him that "I used to perform in the house. And there is one leader (Imam). He asked, " What I recite?." I told him " Chapter Fatiha and verse Iqlas." He said that " It is Good." Afterward, he said " Sheikh Fariduddin used to recite these chapters. As the Sheikh was

becoming very old, so he used to perform Tarawih prayer by sitting. Only obligatory prayers he used to perform by standing and all other prayers he used to perform by sitting. Then he told about one pious person who used to say that, “ If he will eat one morsel and will sleep, but it is better than to fill the stomach and to stand and passed it during the whole night.”

Subsequently, he said “ Sheikh Fariduddin used to eat fewer meals at the time for breakfast. If he makes the intention, then there will be a complaint of fever, etc., but he used to keep the fasting.”

Afterward, he said about Sheikh Bahuddin Zakaria that, “ He used to keep less fasting. But his obedience and worship was very much then he has recited this verse which is as follows.”

“Wakulu Min Al-Tayabat Wa Lamu Salehan” and its meaning and interpretation is as follows.

“ Eat pure meals and do good deeds.”

Then he said Sheikh Suhabuddin was among such persons in whose favour this verse of the Quran is true.

## The love of the children

On the Friday or Saturday on the 4th Ramazan month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the love of children was started and he said “ The Prophet of Allah used to love the children very much and with them he used to treat with softness and love.” Then he said this story that “ Once the Prophet of Allah was saw Imam Hasan that he was playing with the children and then he

put his own hand under chin and the other hand on his head and kissed him.” During this time I told him that “Once the prophet of Allah for the sake of Imam Hasan and Imam Hussain make sound of the camel.” He said “Yes.” It is generally well known and it is available in the books. He said “ Naam al-Jamal Saliman.”

Later he told this story that during the caliphate of Umar bin Qattab (R.A.) he was appointed one of his friends as ruler of any place and he, was written and given him orders of the appointment in this matter. On the way Umar bin Qattab (R.A.) picked up one boy and kissed him and that friend told him that “ He had ten boys with him, but he does not have to love with them and he never kisses them.” Umar Bin Qattab (R.A.) asked him to give back the order of his appointment and then so he was given him back the order to him so he tear off it into pieces and he told him that “You do not have love with the children then you will not have the love of the elders.”

On the Wednesday on the 5th Zil Hajj of the month in the year Hegira year 717, I was sanctified to touch the feet of the Sheikh. One person came there and he asked him “ From where did he come.? ” He said, “ From Darul Khilafat.” But he was coming from the cantonment which is in Joseri and now its name was changed as Darul Khilafat so he told that he came from Darul Khilafat.”

## The Story of Baghdad

From here the story of Baghdad was started that first it is called Mansour. Because this city was habituated by caliph Mansour. Then he said it is

also called Madina al-Islam. During this period discussion about the pious person of reality and their love were started. He said “ On the day of judgment Maruf Karqi will come there and he will such become in the condition of ecstasy that the creatures will be surprised. And they will ask who is he.? There will be calling in which it will say that “ He is in Our ecstasy of Our love. He is called Maruf Karqi. Then there will be a command him to go to the heaven.” He will say “ No, he did not do his worship for the sake of paradise.” Then there will be a command to the angels “To put him in chains of light and take him to the paradise. Then they will take him by pulling to the paradise.” One person from the audience questioned that “Allah is very great and pure and the position of the sons of Prophet Adam (A.S.) is in the low status. What is relation in between love and nearness?.” Khaja Sahib said “ It cannot be explained well by the tongue. It is not matter of the discussion.” I told him in this connection “ I know one line of the poetry and I recited it and when I recited it then Khaja Sahib recited another line of the poetry.”

**Discussion about excellence of knowledge and Asaim Quari**

On the Friday or Saturday of the 18th Rabil Awwal of month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion about excellence of knowledge was started. He said “ One pious person had the attribute of knowledge and when he was asked about where he was getting this grace.”? He said “ I asked his teacher Asim Qari to tell some details

about knowledge of his teacher.” He said “ Once one mean person wants to do meanness to him from outside of habitation and in the jungle and he was started saying him bad words but he did not tell him anything. Till that he was reached near to the city. But that mean person was continued such meanness to him. When persons came there and Quari Sahib said to him gentleman let it be. Here are many of his knowing persons are there. It will be happening that there will be difficult for him.” After that to his knowledge he told one more story that “ He was sitting in his service. Some students were studying the sayings of the Prophet of Allah. He was sitting there while putting his head on the knees and covering with cloth. In this condition he was teaching the lesson. At that time one person came there and he told him that “ His son was killed.” He asked “ Who killed him ”.? He said “ The sons of your uncle and perhaps there may be enmity in between them and he was killed in the fighting.” Qari Sahib said him, “ He to go and tell such a person to perform his funeral prayer and bury his son in such a place.” After saying this he was asked to his students that, “What were studying and continues study.” That pious person said “There were no effects of change on the face of Qari Sahib.”

## Discussion about toleration of Abu Baker Siddiq (R.A.)

After that Khaja Sahib said that, “ Among the companions of the prophet said Hazrat Abu Baker was attributed with toleration. Once one person by indecent nature puts blame on him and then he said

“ Gentleman whatever defects in him and among them some are manifested.” When Khaja Sahib told this story then the time of departure of the audience was coming near from the meeting place. I told him “ I used to present less in the service of the master and used to spend most of the time in the remembrance of the master in the house. Or this better to visit him on every day in the service of the Sheikh.?” He said “ It is better to remain in the remembrance of the master whether it may be away from him in manifestation. |”

**The story of Sheikh Fariduddin**

After that, he said, “ This is story of Sheikh Fariduddin after one week or two weeks used to present in the service of Sheikh Qutubuddin and against this Sheikh Baderuddin and other dear persons used to be in the service of the Sheikh Qutubuddin daily and they present there. When the time of death of Sheikh Qutubuddin came then he called the name of the pious person who is buried at his foot side in his mausoleum and he has a desire to become his successor and Sheikh Baderuddin was also wanting to become successor to him, but at the Sama meeting in which Sheikh Qutubuddin was died in which he said to give his garment, staff and wooden shoes to Sheikh Fariduddin. Khaja Sahib said “ He was seen that staff, garment and quilted coverlet”. In short, in the night when Sheikh Qutabuddin was dying and at that time Sheikh Fariduddin was in Hansi city. On that night, Sheikh Fariduddin was seeing his master in the dream that he is calling towards his shrine. On the next day, Sheikh Fariduddin was

departed from Hansi and the fourth day he was reached to Delhi. Qazi Hameed Nagori was living at that time and he brought the garment and other things in his service. He was prayed two Rakat of thanks and then he wears that garment and he lived in the house in which Sheikh Qutubuddin used live there. He was not staying in Delhi not more than three days and as per tradition, he was staying in Delhi seven days. Then he started towards Hansi. The reason for coming to Hansi was that when he was staying in Delhi in the house of Sheikh Qutubuddin then at that time one person Sirhinga came to see him from Hansi two or three times, but the guard of the shrine building not allowed him to enter into the building. One day when he was out of the house, then that person Sirhinga was fallen on his feet and be began weeping. Sheikh Sahib asked “Why he is weeping.” He told “ Because when you are in Hansi then he can see him easily there, but now your sight is very difficult.” He told his friends at that time, he is now going again to Hansi. The persons in the audience told him that “ Sheikh Qutubuddin was asking you to stay here. Why you are going to another place? ” He said “ The grace which he will get and which is same in the jungle and the city area. ”

## The good faith of disciples

On the Saturday of the 3rd Rabil Akhir month in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion about good belief of the disciple and care of sayings of the master was started. He said “Qazi Hameeduddin Nagori’s master Sharafuddin resident of Nagore

and a desire in his mind was finding that he should become a disciple of Sheikh Fariduddin and with this intention he left from Nagore. He had one slave girl and her price was about 100 gold coins and she told him to convey her salam to Sheikh Fariduddin and also one small turban of the embroidery work she has sent in the service of the Sheikh."

When Moulana Sharafuddin was reached in the service of Sheikh Fariduddin then first he was conveyed salam from his slave girl and he said she was sent this turban for him and he took it and presented before him. Sheikh Fariduddin told with his holy tongue that "May Allah give her freedom. " When Moulana Sharifuddin stood before the Sheikh and he thought in his mind that as Sheikh Sahib's tongue it was said that Allah grants her freedom. So it is necessary that she will become free. But the slave girl is very costly. So he could not free her. But he will sell her. It is possible that one who will buy her will free her. Then again, there was thought in his mind that the house in which the slave girl will be free then it that house there will be available reward. So why he should have not got such reward of it.? And with, this intention, he came back in service with the Sheikh and told him that " He was freed that slave girl."

## The love and enmity of the world

On Saturday the 3rd Rabil Thani month, in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh. The discussion of love of the world and court of law was started. He said with his holy tongue that " There are three kinds of the mankind. The first kind is such persons who will

think dearer the world and they discuss it day and night and they demand it and such persons are very much. The second kind is such persons who think of it as an enemy. And they remember it with badness and they are completely against it. The third kind is such people who do not have enmity or do not have a friendship with it and such persons are better than the above two categories of the lovers of the world.”

After that, he told this story that “ Once one person came in the service of Rabia of Basra and he began saying bad words to the world.” Rabia asked him “ Not to come again to see her because it seems that you are a friend of the world and for this reason that you remember it.”

From here, the discussion about leaving the world was started when he said “ About one Dervish and his name was Ajdhoni Kethal and who was used to living in an area of Kuhram. And who was a hermit. Because he does not wear a dress. I asked him “ Whether he had any of his master.” He said that “No, then he said if he had his master then why he not covered his body. ” From this it is known well that he did not have his master. After that, he said “ He used to perform prayers very much. ” I told him, “ If the master is a lover of the world then is it suitable for him that he should prohibit the disciple from the love of the World.? ” .He said “ If he will prohibit then there will be no effect at all on this matter. ” Because there are two kinds of tongues are there and one tongue of saying and other tongue of the condition. The advice is not getting down from the tongue of condition and

when there will be no tongue of condition then there will be no effect of the sayings.”

Then a discussion about Sheikh Shahabuddin was started “Once he was getting turban from his Sheikh and which he used to keep with him and used to get a blessing from it. One time he was sleeping and that turban was gone on his foot side and by chance it touched with his feet. When he was waking up and he was worried very much about this matter. And due to in the worry condition he said “ On the day of judgment I will be in the sorrowful and aggrieved condition.”

Later he said “ The saintly dress which he got from Sheikh Fariduddin and that rag dress is still with him. When he was come to Ajodhan from Delhi and I was bringing that saintly dress with me and with me one more traveler was also there. During the journey, we have reached to such place where there was danger of thieves. He caught my shirt’s edge. And we have stood under one tree. At that time, some robbers came there and they stood against us. There was came an idea into my mind that this rag dress was given to me by Sheikh Fariduddin and so they should not take it in any condition. Then there was came an idea into my mind that if they will take them, I will not go to habitation. After some time all robbers were dispersed from there and they did not say anything to us. We have proceeded further safely and securely.”

Then the discussion about the accumulation and expenses of the world was started and he said “ Not to gather worldly things, but yes clothes with which

we cover our body is legal. But it should not be in excess. Whatever we will get should be spending it and do not accumulate it. ” Then he recited two couplets and in which one couplet belongs to Qazi Sahib.

During this time he was given a toothbrush (Miswak) to some person and he told this story that “One learned person Noor Turk went from here towards Makkah and he settled down there and he wrote on his house door that who do not have a toothbrush (Miswak) with him than his entrance to his house is illegal.”

After that, about the nobility of manners of Dervish was started. He said Sheikh Abu Saeed Abul Khair and Bu Ali Sena met together and when both were separated from each other then Bu Ali said to Sufi who used to live in the service of the Sheikh that “ When he will leave from service of the Sheikh then whatever Sheikh Sahib will say about me then you should write to me.” When he was returned back from there then Sheikh Sahib not told whether good or bad thing about him and not discussed about him. When that Sufi did not hear from Sheikh Sahib about Bu Ali Sena then he himself, he asked by Sheikh Sahib about him “ How he is a man.?” He said “ He is a philosopher, physician, doctor and learned person (Alim) but do not have noble manners. ” Sufi wrote those remarks to Bu Ali Sena. Bu Ali Sena replied him that “ He has written many books about the nobility of the manners. Then why the Sheikh is saying that I do possess a nobility of character with me?.” Then Sheikh Sahib said that “ He did not have told that

he did not know of nobility of character. But I said that he does not have nobility of character.”

After that, the discussion Qazi Minhajuddin was started and he said “ I have discussed about him for a period two weeks ” and on that day while he discussing about him he recited one quatrain in Persian.

Khaja Sahib said “ When he was heard in the poetry when he has become conscious and became normal after some time and when he was started saying about details of him that he was a person of fervor and one time he was called to the house of Sheikh Baderuddin Ghaznavi. That day was Monday and he was promised that he will come there after finishing his sermon and after discourse he was reached there and where he was hearing Sama (ecstasy) and tore out his garment and turban. Then he recited two or three couplets of a poem of Sheikh Baderuddin and out of the above one couplet I was remembering it.”

Then he said “ Qazi Minhajuddin, used to say Sheikh Badruddin as red tiger. After that discussion about Sheikh Nizamuddin Abu Mowaid was started. Then I asked him “Whether he was heard for his sermon.” He said “ Yes, but in those days he was a boy. So I could not understand its meaning well. One day he was in a meeting of discourse and that is what I see that he was entered into a mosque and he removed his shoes and holding it in his hand and he prayed two rakat. In prayer his shape and face were such that which is not like that of anyone. After performing two rakat he was standing in the pulpit. There was one person Qasim and whose

voice was good and that person recited one verse. After that Sheikh Nizamuddin Abu Al-Moid said that he was seen writings of his father and still he said this then all persons began weeping. Then he recited one Persian couplet so all gatherings began starting slogans. After that he was reciting this couplet two or three times and then he said “Oh: Muslims other line of poetry of this couplet he could not remember. So what he can do.? ” He said this with such humility that there was so much effect on all gatherings. Then Qasim recited other couplets so quatrain (rabbi) was completed. Sheikh Sahib recited this quatrain and got down from the pulpit.”

Then about his piousness Khaja Sahib told this story that “ One time due to scarcity of rainfall then he was forced to pray for rainfall. He went to the pulpit and prayed for the rainfall. After that he looked at the sky and he said “ Oh: Sustainer if you will not send rain then he will not live in the habitation. ” By saying this he was come down from the pulpit. Allah has sent down the rain of mercy. Then Sheikh Qutbuddin met with him and said that “ We have to trust in full about your reality and we know also that you have got a complete acquaintance of Allah. Then why you have said these words that if there will no rainfall, then he will not live inhabitation. ” Sheikh Nizamuddin Al-Moid said “ He knows well that Allah will surely send rain. ” Then Sheikh Qutubuddin asked him how do you know that? “ He said “ One time there was his dispute of Syed Nooruddin Mubrak with the Sultan Shamsuddin to sitting upon upper area and lower place there and I said such thing to him

there that Syed Nooruddin was becoming angry with me. In those days when he was asked to pray for rain than at that time I was going into the mausoleum of Syed Nooruddin and he said there that he was asked to pray. If you are angry with me and if you make a compromise with me then I will pray for rain. If not, then he will not pray. ” He heard a voice from his mausoleum that he is, agreed and to go pray for the rain.”

## The discussion about the prayer

On Wednesday of the 5th Jamad Al-Awwal in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about prayer was started. I asked him “ About changing of the place after performing the obligatory prayer how it is,? “ He said “ It is better that to change the place. If Imam will not change place then there is no matter. But followers should change the place. At the time of changing place, one should move at right side and direction should towards Qibla (direction in which Muslims turn in prayer). ”

## The kissing the hands of Darwish

On Friday of the 13th Jamad Al-Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about kissing the hands of Dervish and to obtain of blessing from them was started. He told his holy tongue that “ Darwish and saints who will give permission to kiss their hands and in this their intention will be that perhaps in their hands there will come the hand of a forgiven person.”

After that prayer of the Darwish was started that “ Once  a disciple of Khaja Ajal Shirazi told in his service that there is neighbor and who looks at his house and he was prohibited him well in this matter, but he could not stop it and he is giving me difficulty.” Khaja Ajal told him that “ Whether he does not know that you are my disciple., ” He said “Your honour he knows this.” He said “ Then why his vertebra of his neck did not break.?”. When Khaja Sahib said this than the disciple came back to his house and he was seen breaking a vertebra of the neighbor. He asked “ From where he was fallen,?. He said “He was wearing wooden sleepers and his feet was slipped and he was falling down and his vertebra of neck was broken.”

Then a discussion about the persons of reality was started. In the olden days, four persons and whose names were Burhan came from upper lands to Delhi and one among was Burhan Balqi and the second was Burhan Kashani and other two Burhan. I could not remember about them. In short in both of them there was very much conformity and they used to eating meals and drink together and also use to study of knowledge together and in those days when they came to Delhi the judge (Qazi) of Delhi was Saqir Kashani and who asked one issue with Burhanuddin Kashani in one meeting and that Burhan Kashani was a short height person and when he began answering then the students told that what crumb will reply? And his nickname became Reza. When he was heard this when he was standing there. From that day, they began calling him at Reza. That Reza person was strange. And at

the last he became Abdal (an order of saints). Khaja Sahib said “ He has seen him and everyday he used to walk in spite of having ten horses with him. ” He will not take with him his servants as he had more than 100 servants with him. He had one son Nooruddin and who told his father that “ You leave the house everyday alone and there are many enemies of us. And it is better if you take with you one slave with one pitcher.” He replied, his son that “ My son Mohammed where I will use to go and if there will be capacity of any slave then I will take you first.”

**The prayers in the early days of month of Rajab**

On the Sunday of the 29th Jamad Al-Awwal in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. As the month of Rajab was near I told him “ Owaise of Qarn told for the prayer on the 3rd, 4th, and 5th month of Rajab.” There is an idea came into my mind that anyone among pious persons who said about any supplication or prayers and which is heard by the prophet of Allah or companions of the prophet. Khaja Owais told about such prayers and asked to recite for verses there in it and from where he was heard.? “ Khaja Sahib said, “ It is from revelation.”

Then he said this story that “ Before this he was used to visiting Ajodhan from Delhi in the service of Sheikh Sahib. Then he used to read three names which are as follows and even though nobody told these names to me.”

1. Ya Hafiz
2. Ya Nasir

3. Ya Moin

After a long time, one pious was given this supplication in written which is as follows.

“Ya Hafiz, Ya Nasir, Ya Moin, Ya Malik Yaumidin Eyyaka Nabudu Yayaka Nastain.”

After that, the discussion about venerable persons was started and I told him that he was heard in one matter and which is said like that “ Khaja Ba Yazid Bustami has said these phrases. I do not find an interpretation of these phrases and my mind is not satisfied. ” He asked “Which are that phrases. ” I told it said these phrases which are as follows.

“ Mohammed Wa Man Duna Tahat Lawai Yaum Qaimat.”

It means Mohammed and all others will be under his flag on the day judgment. He said “ Khaja Ba Yazid did not say this phrase. ” Then he said, “ Yes, once he said such that, “Subhani Ma Azam Shafi” and so for it in his last age asked for forgiveness that he was not saying it rightly. And he was a Jew. now, while breaking the sacred thread, he was becoming a Muslim and he is saying “La Ilha Illahau Wahadahu La Sharika Lahu Wahsandanna Mohammedan Abdahu Rasulahu.”

From here he started the discussion about the condition of the Prophet of Allah and he said “ There will prevail condition on the persons of Allah and venerable persons and its reason is that the same condition will use to prevail to the Prophet of Allah. So it is said that one day the prophet of Allah went into one garden in which there was one well

and he was sitting on the edge of it there by lowering his feet in the well. And he was engaged there in the invocation of Allah. Abe Musa Ashari was with him. And he told him do not allow anybody to enter into the garden without his permission., During this time Abu Baker Siddiq (R.A.) came there and Abu Musa Ashari was informed him in this matter. He told “To ask him to come inside and give him glad tidings of the Paradise.” Abu Musa Ashari went from there and he brought Abu Baker (R.A.) inside. He was sitting on the right side of the Prophet of Allah. After that Usman Bin Affan (R.A.) was brought inside. He sat at the opposite of the prophet. After that, he said that “ As we are sitting here together and in the same way our death will be happening in one place and resurrection too.” When he finished this story then discussion about saints (Fakirs) and saintly dress was starting. Khaja Sahib said the Prophet of Allah was awarded saintly dress on the night of the accession and he was called to his companions and said that he got one saintly dress which will be given to one person. I will ask one question about all persons and its answer, he has and among you one who will reply correctly then he will get this saintly dress. Then he asked “ Abu Baker (R.A.) that what he will do if he will get this saintly dress.? ” He said “ He will follow truth and obedience and bounty.” Then he asked with Umar Bin Qattab (R.A.) and he told that “ He will follow justice and equity.” Then he asked with Usman Bin Affan (R.A.) and he told that “ He will establish unanimity and generosity ”and at last he was asked Ali Ben Ali Taleb (R.A.) and he said “He will keep secrets and to hide defects in the

men.” The prophet told him “ To take away the saintly dress and he had this order with him that the person who will say this reply then to give the saintly dress.”

Then he said about excellence of Ali Ben Ali Taleb (R.A.) was started and he was lost his chain armour and one day he was saw that chain armour in the hand of one Jew and caught him and he told him that “ It is his chain armour.” The Jew told “Makes its claim for it and prove it and take away from him.” In those days he was caliph, and he said he himself was caliph and the applicant then how such claim will be proved.? First to go with Sharie and complete claim there. So he did the same. In those days, Sharie was his deputy. In short, he went to Sharie and claimed for chain armour. Then Sharie told him that “ Even though he is caliph, but now he is doing judgment in his place in this case as per his order. So you come here as an applicant and he stood with the Jew.” So he was done as per the same and he stood with Jew, and he said “ It is his chain armour and which is in hand of Jewish illegal.” Shari asked to witness. He submitted Hasan and Qanbar as witnesses. Shari said “Hasan is the son and Qanbar is his slave so he does not take their witnesses as accepted by him.” He said “ He is unable to present another witness.” Shari be said to Jewish “ Take chain armour with him and still there will be no two witnesses chain armour will not be given to Him. ” When the Jew saw this dealing then he was surprised in this matter and he said in his mind that how is religion of Islam and immediately he was accepted religion of Islam and

he was given chain armour to Ali Ben Ali Taleb (R.A.) and said “ It is his right on it and it belongs to his ownership. ” The caliph of Muslims was given him that chain armour and one horse to him. In that meeting one disciple came and he said there was born one boy in his House. Khaja Sahib asked him “What name he was given him.? He said “ Khair it means no name was given.” He said “ To give his name as Khair., ”

After that, he told this story that “ Khaja Nissaj once he left for the city than Bedouin caught him and told him you are my slave. Khaja Nissaj did not say anything in this matter, but he accepted this and for a long period of time he was at his house. That Bedouin had one garden in which he was working as a gardener there. Over long time that Bedouim came to his garden and he was asked Khaja Sahib to bring one sweet pomegranate. Khaja Sahib brought one pomegranate to him when he was tested and it was found sour, then he told him to bring sweet pomegranate. Khaja Sahib was brought one another pomegranate and it was also sour. The owner of the garden told him “ He was, asked him to bring sweet pomegranate but he was brought sour pomegranate. Khaja Sahib told him that “He do not know which pomegranate is sweet or sour.” He told him that “ You were a gardener in my garden for a long period of time but you could not distinguish between sweet or sour pomegranate. Khaja Sahib told him “ He is a gardener and custodian and so he does not taste pomegranates to know about sweet or Sour. ” When the owner of the garden knew this then he was

freed Him. The name of Khaja Nissaj was different before this event, but his owner was given his name as Khair. But when Khaja Nissaj was freed when he said that his name will be as per name given by that person.

On the Saturday of the 26th Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. In my mind, there was one saying of the prophet. So I asked about it. The saying is as follows. “Zargan Tazdu Haban”.

I asked is this saying of the prophet.? He said “Yes, he has said this to Abu Hurara that“ To be present with absence so that there will be more friendship”, because he was always used to be present in the service of the prophet. Khaja Sahib said, “ Its meaning is that to be present one day and to come after absent for one day is called Zargban.”

After that, the discussion about such Darvish person was started who is involved with their family members. He was said to observe patience on three occasions as follows.

1. Al-Saber Anhan
2. Al-Saber al-Aihan
3. Al-Saber al-Annar

Then he said first to be patient from women. So there should be no involvement in the attraction of the women completed and this patient is best and it is called Al-Saber Anhan. The meaning of Al-Saber Al-Aihan is that if there is will be no women then purchase a slave girl and then, for this reason, there will be difficulties and for them, there should be patience. Now remaining Al-Saber Al-Annar and

its meaning is that if he will be passed from these conditions and if he will commit any mistake then it is called Al-Saber al-Annar. So there are three kinds of the patience are there which are mentioned as above.

**The discussion about Moulana Noor Turk**

On Tuesday of the 13th Shaban in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion of Moulana Noor Turk was started., I am told: “Some learned persons said something about his religion.?” He said “No, the water which is falling in the rain from the sky and which will be more pure. ” Then I told “ I was seen written in ***Tabqat Naseri*** in which it is written about learned persons of Islamic law as Naji (delivered of sins) and Maragi. He said “ He has to prejudice of the learned persons of the city so for this reason he will look for them in the pollution of the world as polluted. And for this reason the learned person are also associated him with these things. Then I asked him Marji and Naji, who Are.? He said “ There are two types of Naji persons are as follows.

1.Rafzi (a Shi’ite dissenting sect) is called Marji and Marji are those people who keep hope from every place.

2.Then he said “ There are two types of Naji persons and one is Khalis and other is Ghair Khalis. Khalis are those who only mention about mercy only and Naji Ghair Khalis are those people who say about mercy and they say also about punishment and religion.”

After that discussion of Moulana Noor Turk was started and he said “ He was spent with the life of poverty, but he never spread his hand before any person. Whatever he will say as per his knowledge and with the power of the endeavours and there was one slave of him who used to give one Dirham daily to him and this was his cause of sustenance. ”

Then he said “ When he was reached to Makkah when he was settled down there. One person in that country visited him and who was given two kilos rice to him. He was praying. One time Queen of India Razia Sultana was sent some gold in his service. He took one wooden stick and was began beating the gold and he said what is this and take it away. When that person gave him two kilogram rice, then he was taken from it. Then there was an idea came into the mind of that person that it may be this is the same pious person who refused very much quantity of gold in Delhi and now he accepts two kilograms of rice. ” Moulana Turk said “ Do not think Makkah same like Delhi. Also, he was young in those days and now such power and fastness do not remain in him and now he became older and grain of this place is dearer to him.”

Later he said once Moulana Turk gave a sermon in Hansi. He was heard with the holy tongue of Sheikh Fariduddin and he said that he was heard many times his discourses. When he reached into Hansi than he wanted to hear his sermon there. I was wearing torn colorful old clothes at that time. I never met him. When I entered into the mosque, then looked at me and he said “ Oh: Muslims: Now a person of speech came and he praised me very

much that even he did not praise for the king.”

Then discussion about writing charm and giving it was started “Sheikh Fariduddin was told in the service of Sheikh Qutubuddin that people want about charm from him and what do you say about it. Did we write and give it to them or not?? ” Sheikh Qutubuddin said “ This work is not in your hand or in my hand.? Talisman is the name of Allah and His Kalam (verse). Write and give it.”

Afterward Khaja Sahib said “ In his mind, there was came into an idea many times to ask permission in writing and giving talisman. Once Badruddin Ishaq, who used to write a talisman for him was not present there and people came there to take talisman. So he ordered me to write. I started writing talisman. There was very much rush of the people. So I should have to write so many charms and there was pressure of the persons. During this time Sheikh Sahib addressed me and told “Are you dejected.” It told him “Your honor knows well in this matter.” He told me “ I will give you permission to give talisman. ” After that, he said that “ Even there is an effect of the touch of hand of the pious persons. ”

**The coming with the empty hands**

On Tuesday of the 11th Ramazan in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. Whoever will be present in the service of the Sheikh then who will bring something as a present. One person who could not bring anything and when at the time he was leaving from there, then Khaja Sahib told that he should be given something.

After, that he told “ Sheikh Fariduddin, used to say those who will come to see him then they will bring something for him. If any poor person will come and who will not bring anything, then I must give him something to him. ”

Then he said “ When the companions of the prophet used to present in the service of the prophet for the sake of the knowledge and orders of Islamic law and when they will use to return back from there and they guide the persons. At the time of returning back unless they did not eat anything they will not return back from there.”

Later he said “ Once Ali Ben Ali Taleb (R.A.) was saying in his sermon that he did not remember that the Prophet of Allah did not keep anything in the evening time. From morning to afternoon, whatever will be available which will be given by him. Later from afternoon to evening, whatever will be there and all such things will be given by him.”

Afterward, that I asked “ What is the meaning of Israf.? What are its limits? ” He said “ Which is given without intention and not given for the sake of Allah. If one Dirham will be spent without intention and not in the way of Allah, then it is called Israf and for the willingness of Allah the whole world will be given then it is not called Israf.”

Afterward, he said “ The expenditure of Sheikh Abu Saeed Abul Khair was very much. One person recited the saying of the prophet, which is as follows.

“ La Khair Fe Asraf”

He was replied that “ La Khair Fe Asraf” and it

means good deed and charity (Khairat) are not called Israf.

From here the discussion about courage was started. He said “ There are different kinds of courage. There was one pious person, and who had one son and he had one slave with him. But the slave was a very pious person. He calls both of them and he has asked first with his son what is the work of his courage wants to do.? He told “ He wants with him many of the slaves and horses.” Then he asked with slave. He told that “ Whatever number of slaves he would possess with him that he wants to release and he wants to make grateful to him those persons who are free from him. ” He said “ Some persons required the world and some persons want the world should not come near to them and among them those persons are good who will get the world and if they will not get world they feel good for them. They are happy in the both conditions. ” The man who will say that the world should not be with him and then his desire is also called his inclination. It is required and it is just that there should be the desired of willingness of Allah and on this he should be happy and agrees in this matter. If he will get the world, then spend it. If not, get world, then one should be patient and be happy. During this time he asked “Whether I used to give Sadqa Fitr (charity prescribed for Eid el-Fitr.? ”. I told “ It is expedient for me and I use to give it. ” He said “If Nesab (minimum taxing the income for purpose of Zakat) is complete and necessities like garments, horses and also completion of Nisab of cash then it should be given.

” I told him that “There is no cash with me. ” In this condition he did not say anything., After that, he said “ Now you have so much with you.” “And in those days when I do not have even penny with me than even also I would use to give each and every Dam (a small coin now out of use). When I heard this that the fasting of Ramadan are depend on the Sadqa al- Fitr, then I began giving Sadqa (charity).” I paid respect and I told him that “ I agreed it and now I will pay Sadqa al-Fitr.” He told “ To give your charity as well as for your younger ones.”

I told him that “ When he was in Devgir then at that time my old servant Malih was purchased one slave girl and she was younger one and her cost was five coins of Tinga and when he was returning back to cantonment from there to the city, then he was found weeping of the parents of the slave girl and they requested him greatly in this matter and they asked him to take ten Tinga and returned back their daughter to them. There were feelings of kindness on him upon seeing the condition of the girl’s parents and I have given ten Tinga to Malih and was purchased that girl and returned back the girl to them and also I have given back their ten Tinga. I told him “ What do you say in this matter. ” He said “You did a good deed. ” After that I said him that “ When he was doing such work, then I have followed the action of Moulana Alauddin and such story I was heard by your honour. ” Khaja Sahib told “Yes, in this way Moulana Alauddin had one old slave woman and which was purchased by him recently. At the morning time when Moulana was woken up when she was grinding the flour in

the mill and she was weeping. Moulana asked her reason for this matter. Then she said that “She had her son in Sanbhar and due to the separation of the son she is weeping. ” Moulana told “ If I will leave up to the mosque, then can she go towards her village. ” She said “ Yes, she will go. ” He left her at the place of the mosque and he was giving her some breads. When he told this story. Then one learned person came into his service. He said “When the Prophet of Allah captured daughter of Hatim Tai in the battle than his daughter described the qualities of Hatim Tai and upon hearing them he was released her.”

After that Khaja Sahib said, “ The service of the body, financial or manners if, the man will do then with them if any one of the above service is accepted and for its sake all of the work will be completed.”

Then he said “ The lock of felicity is having many keys and it is not known from which key it will be opened. So it should be trying to open with all keys. If it will not be opened with one key, then it will be opened with another key. If it is not opened with that key perhaps it will be opened with another key.”

**Taking care of the ablution**

On Saturday of the 21th Ramadan in the Hegira year 718, I was sanctified to the touch feet of the Sheikh Sahib. The discussion about taking care of ablution was started and he said “ There should be taken very much care in this matter that there should be satisfaction in the mind. Some persons have counted on some measures. Some

persons count it many times. But this is not correct. ” Then he said, “ Maulana says the matter is not concerned with the place, but it is linked with the time. Those who count some measures which are not correct. It is better in this matter that when there will be the satisfaction of the mind.”

After that, the discussion about this matter was stated that “ If there will be complaining of drops of urine or navel or any such type of illness than what he can do.?” He said “ One woman told in the service of the Prophet of Allah that there is a complaint of discharge of blood to her. The Prophet of Allah said, “ For every prayer to do ablution whether at the time of performing prayer there will be a discharge of blood on the prayer mat.”

Then the discussion about prayer and attention was started. I told “ It was heard that Sheikh Fariduddin where he used to sit and at that place he was used to the prostrating number of times other than prayer. ” He said, “ It is right”.

Afterward he said that “ Once Sheikh is sitting in the room and the door to the room is closed and I have seen that he was repeatedly standing and going into the prostration and he was repeating Persian couplet.”

Later he said about his death that “ To him on 5th Muherram there was overpowering of illness. He performed Eisha (night prayer) prayer in congregation. After that, he became un-conscious. When he became normal when he was asked whether he was performing Eisha prayer.? It was told that “ He was performed already. ” He said “One more time he wants to perform it and who

knows what will happen the next day?. ” Then he was performing Eisha prayer again and he was becoming more un-conscious than before and when he became the normal. Then he was asked whether he was performing prayer.? The people said “ Yes, two times. ” He said “One more time he will perform and who's know what will be happening on the next day?. ” When he has performed prayer three times, then at that time he has left this world.”

**The discussion about servants**

On the Sunday of the 13th Zeqad in the year Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib.

The discussion about working persons was started and also there was discussion about the servants. He told with his holy tongue that “ To be kept away from giving work and doing employment, so that in the other world there will available safety.” After that, he told one story that “ In the olden day there was one person and his name was Hameed and who used to live in Delhi. He was the servant of one person who was the son of a conqueror and at last who was declared himself as the king of Lucknow. In short Hameed was servant of that person. And he was used to live always in his service. One day he was standing near that person then one person who told him “ Oh: Hameed why you have stood there with that man.? ” Upon saying this that person was vanished away from there. Khaja Hameed was surprised that, what was this happened. Second time, when he was standing with his boy then he was seen me and he said again “

Oh: Hameed why you are standing with that person.? ” He was surprised. Even it was happening in third time. At that time Khaja Hameed told “ Why he did not stand as he is his servant. And he is my master and he used to give his salary. So why I did not stand with Him?. ” He said “ You are a learned person and he is illiterate and you are independent and he is your slave and you are pious person and he is a sinner and by saying this he was vanished away from there. ” Khaja Hameed checked in this matter when he went to see the king and told him “ To settle his account. I will not do your job next time. ” The king said, “ How you are talking. Or have you gone mad?”. Khaja Sahib replied him that “ He is not a mad person, but he will not do his job and he got content with him. ” When Khaja Sahib was reached on this point than I was asked him “ Perhaps that shape of that person belongs to a person of the invisible. ” He said “No.”, when the man’s innermost will be clear from ill-will then such type of the shapes used to be seen many times. It will be happening to all persons. But some persons due to their internal ill-will they will not be seen such shapes. But when innermost will be clear then such shapes will be seen.”

After that, the discussion about that Khaja Hameed “ He said when left the job of the king when he was becoming a disciple of Sheikh Fariduddin. I have seen that he was a very able person. Some time he was used to give sermons. He was straight in the condition of Darvish, and he was very careful in obedience. Then Sheikh Fariduddin was, asked him to live in such and such village

because he is becoming like star and star against the moon will not be shiny. When Khaja Hameed was heard this than he was, agreed in this matter. But in that night, seven persons decided to go on the Hajj pilgrimage. Khaja Hameed came into the service of Sheikh Fariduddin and he said " He is following his order as you have ordered me to go to such and such village and which is seen by me many times. But I want to go on the Hajj pilgrimage as his friends are going to Makkah for Hajj pilgrimage so you grant permission in this matter so that he can perform the Hajj and come back from there with them." Sheikh Sahib told him "To go." In short, he went to the Hajj pilgrimage along with them and he got the wealth of pilgrimage and but, while he was returning back from Makkah he was dying on the Way."

One young man became his disciple on that day and it may be perhaps in those days somebody was causing him difficulty, so for this reason he was told one couplet in the Persian language.

**The firmness on the repentance and on the pledge**

On Monday of the 21th Zeqad in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about firmness on the repentance and pledge was started. He told of his holy tongue that " One who hold the hand of the master and pledge, then he is such person who pledge to Allah. So for this reason he should be firmly on this. If there will be no firmness than what is the necessity of pledging and he should live as it is."

After that, he said “ When he was a disciple of Sheikh Fariduddin then while returning back from there was over powering of thirsting. There was blowing off the hot wind and the water was very far away. During this time, I have seen one Alawi (one descendent of Hadrat Ali (R.A.) who was known to me. He was known as Syed Emaduddin. He was a man of cheerfulness. When he reached near him and asked him the place of water anywhere. Because he was feeling a severe need for liquids. There was one water skin. He told that “ I came for the good occasion. To open this water-skin and drink. Perhaps in that water-skiing, there is wine. “ I came to know this by the hint,” I told him “ I never drink It. ” He told “ In the nearby area there is no water available. I have carried it because water is not available there. He said “In the far away ahead from here also there is no water available. If you did not drink it, then you will be killed by thirsty. ” I told “ Gentleman it will be happening that I will die. ” Upon saying this, I was proceeding further from there. And, after reaching some distance, I was reached at the bank of the water spot.”

After that, he told this story that Khaja Hameed Swali who was a disciple of Sheikh Moinuddin and he was possessed equality of status of saintly dress of Sheikh Qutubuddin. When he was getting the saintly dress than his relatives came and ask him to go so to spend a life of pleasure. Khaja Hameed told them that “ Now this thing will not be happening.” They have insisted him then he told them “ To go and sit in the corner because the trouser-string I have tightened so hardly as such that on the day of

judgment that even Houries will not open it.”

## The fasting on the Tashreeq days

On Monday on the 11th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. I told him “During this month of the 13th date fasting is kept. So what is the position of the days of Tashriq (one of the meanings of Tashreeq is 'meat drying', since pilgrims probably used to slaughter their sacrifices and dry the extra meat for use later. These are the 11th-12th-13th days of Dhul-Hijjah (month of pilgrimage) and whether to keep fasting on the 16th of this month.? ” He said Imam Shafei was said to keep fasting on 14$^{th}$, 15th and 16th of the Zil Hajj month. So we should keep fasting on the above dates. Fasting of Baiz days (13th, 14th and 15th days of a lunar month) should be kept. But in this month, fasting on the 16th date due to coincidence. ” During this period meals was brought and in which cooked rice was also there. I told him “Whether rice is for him” and which it is there in saying of the prophet. ” He said it was happening that “ Once the companions want to provide meals. Every person agreed to bring one dish. Somebody told he will bring meat. The other said he will bring sweet dish. In this way the Prophet of Allah said he will bring rice.”

## The washing of the hands after eating of the meals

On Monday on the 2th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. Meals were brought. After eating of the meals was over then tray and jug was brought there for the purpose of washing of the hands. In

Arabia, after eating of meals jug and the tray will use to bring there. So it is called “Abu Elyas” it means the father of hopelessness because after going away from the tray and jug there will be not bringing of the meals. For cheerfulness, he said in India betel-leaf works as “Abu Elyas”. And after it, no meals will not bring there. After that, he said “ In Arabia there is no custom of betel-leaf there. So, for this reason, jug and tray are called “Abu Elays”. Then he said “ Salt is called as “Abul Fatah.”

**The custom of eating of the meals**

On Monday of the 27th Zil-Hajj in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the eating of meals was started. He said “ There is saying of the prophet that the meals should be given for eaten and which should be pure and the person who is given for eating he should be pious. After that, he said that “ It is possible to know that meals will be pure but it is not known to the person who eats meals are pious or not? And it is very difficult. Suppose the food was brought to ten persons and know how it is found that such and such person is pious or not.? “ Then he said that “ In the book of ***Mashariq*** there is one saying of the prophet in which there are many hopes in it. In which it is mentioned that to give meals to such person, whether he is known or un-known.”

After that, he told this story that “ In Badayun there was one person who used to observe fasting always. At the time of the breaking of the fast he used to sit at the door of his house and slaves used to bring meals and whoever pass from there than

he will use to call him inside and give him meals for eating.”

Then he told the story of Prophet Ibrahim (A.S.) that “He used to eat meals with guests. One day one infidel became his guest. When he was seen that strange person so he has not given him meals. Then at that time, there was a command of Allah came there which is as follows.

“ Oh: Ibrahim we have given his life and you are not giving him bread.”

After that, he told this story that “ Before this he was in one city. Once some Darvish persons came to see Sheikh Bahuddin from the bazaar. Among them Saeed Qureshi, Ali Khokri and his dependents were also there. The meeting was very good. The meals were brought and all were begun eating meals with fondness. In my neighborhood, there was one person and who is called there as Ashraf Piyada. He came there and he began eating meals. Ashraf Piyada has braid on his head. Those persons did not like this and they did not like to eat with him. Saeed Qureshi went out of the meeting place. Khaja Sahib said “ He was surprised what has happened to them that they left eating of meals and went out from there. I asked him what is reason in this matter.? ” Then he said “ That a person who is eating meals with them is having braid on his head. ” Khaja Sahib said “ He was laughing that where it is written that not to eat meals with the person of braid on his head.? This is a strange kind of hate and prohibition. ” At that time I told that “ I have seen Saeed Qureshi. Usually we have been together in many places.

When I was seeing him, then this thing is not found in him. He said “It is due to misfortune in excess of the demands he was involved in such things. ”

Afterward that discussion about accession was started. One friend who was present at the meeting asked how it was happening.?. He said “ From Makkah to the Dome of the rock and it is called Asra (night journey) and from the Dome of the rock to first sky is called ascension and from the first sky to the place of Qaba Qausain (quite close) and ascension was up to there. Then that friend asked “ It is said there was accession to the heart and also to Qaleb (body) and also to the soul and how it is possible at all.?. Khaja Sahib told him “ To keep good hope and do not ask ascertained. To believe in these things and but do not do for ascertaining and investigation.”

Khaja Sahib recited two couplets in which there was description of somebody who has seen one person along with his beloved and wine and its meaning and interpretation of two couplets are as follows.

“The beloved came to me in the night dress while going into hiding and there was a condition of fear, danger and dread was prevailed upon my dear personality.”

“So whatever which was there I will not reveal so keep good hope and do not ask for really.”

On Monday of the 18th Muharram in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. On that day, I was coming back from Badayun. The discussion started with the pious

persons who are buried around that city. I told him " I was seen comforting in that city. Which is only available during the visit of the graves of pious persons there. Like Moulana Alauddin Asuli's father Moulana Sirjuddin Tarmazi, Khaja Mooitab, Khaja Aziz Kotwal, Khaja Shai Lucknowai and Khaja Qazi Jamal Multani and when I mentioned these names of pious persons than he was weeping. And he also mentioned the names of all these pious persons well. When there I said " About Qazi Jamal when he said once that pious person was seen in his dream that the Prophet of Allah was doing ablution in the vicinity of Badayun. So he immediately went to that place and he finds the place wet and he said that he should bury there when he was dead then his grave was constructed at that place."

## The excellence of fasting

On Monday of the 18th Muharram in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the excellence of fasting was started. Also, there was a discussion about saying of the Prophet of Allah that there is double joy is available. One at the time of breaking fast and second at the time of sighting of Allah. And he said "Eating of meals and drinks is not comfortable and but which is available at the ending time of breaking of fast. And all praise to Allah, this sincerity is ended with me. Now I am looking for a meeting of Allah. Indeed, every fast keeper will hope for grace at the meeting of Allah." Then a discussion about this saying of the prophet was started that " Fasting is for me and I will give you a reward for it. " One person from the audience

said that he was heard this saying like this.

“Al-Saum let Dana Ajhi Bahi.’

Khaja Sahib smiled and he said “ It is as follows.

“Al-Saum let Dana Ajri Lahu ” and he has corrected it “ Ana Ajri LaHuh. ” And he said Bahi came in the place of the Lam alphabet of the Arabic language.”

Then he said “About the word patient written in meaning of imprisonment as the prophet of Allah said, “ As-Saber wa-Absar Wa-Qatlu al-Muqatil” and then he said this saying of the Prophet was happening like that in the days of prophet one person took his sword in his hand and followed another person and that person was running away and on the way one third person caught the person who was running and the first person came there and he killed him with sword. When this matter was reached before the Prophet of Allah, he said to imprison the person who caught the person and who killed the person should be killed. This order was said in the below phrase.

“ As-Saber was-Saber Aqtal al-Qatal.”

After that discussion started about that “ Prophet of Allah said many times that if any person will do such work, then he will be along with him in the paradise. ” At the time of saying this saying, he was shown the sign of two fingers. One was forefinger and another was forefinger of the witness. Khaja Sahib said “ It was a degree of status, that our status will be like that. For this reason, these forefingers of general person will not be same, but the forefingers of the Prophet of Allah were equal in size.”

## The discussion about modesty and repentance

On the Sunday of the 8th of the Safar month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about modesty and repentance was started. He said Abdulla Ansari told " Favour is there for two things and which are as follows. That either in the beginning modesty will be there or in the last three should be done in repentance." From here, the discussion about repentance was started. He said " Pious person is such who should not be polluted from pollution. And a repentant person is such who has done sins then he has repented of it. In this matter, different persons are holding different opinions. Some say repentant is good and some say pious person is good. Some say both are good persons. The logic of the first persons is that as repent is one who had tested sins. And the person who had the taste and flavor of sin than he repented so such person is better than who did not touch it. Then for the correctness of this matter, he told this story that " Once there was an argument in between two persons on this matter. One was saying that repented person was good and another was saying that no pious (Mutaqi) is good. At last both of them, we went to the Prophet of Allah and they have demanded logic in this matter. He told them that " He did not able to decide on this matter and he is waiting for the revelation and whatever will be a command which I will inform you." During that time revelation was coming down that they should be informed that and now they should go from there and spend the night and wake up in the

early time of the morning and asked the first person in this matter. So they left from there and wake up in the morning and asked the first person in this matter. That person said, “ Brother, I am not a learned person and I am a weaver so how he will solve this problem.? But yes, he knows such that when I will weave the cloth, then the string will be broken I will join the same and this string is strong then that string which is not broken. ” Then they went into the service of the Prophet of Allah and they told him all the details on this matter. The prophet said that “ This is your reply it means repentant is better than pious person.”

Then discussion about the world started and also about the persons who became proud in this matter. Then he told this story “ Once Prophet Eisa (A.S.) was seen one woman. Who was old and in black color and who was in worse shape. He asked her “ Who are you.? ” She said “ She is the world. ” Prophet Eisa (A.S.) asked her “ How many husbands with them she was married. ” She said “ Many and lots of them are there. If there are limited then she can be able to mention.” Then he said “ In those husbands how many of them have been divorced at her.? ”She said, “ She was killed all of them.”

After that, he said “Mendicancy (Darweshi) is exactly comfortable. The work’s result is only that mendicancy and in which there will be starvation in the night and which is his accession.”

Then the discussion of wealthy persons was started who love their wealth and properties. So he said “ One person, told in the service of Sheikh

Fariduddin that in the olden days one Dervish had lots of wealth and properties with him. But he used to say that he did not have permission to spend it. Sheikh Fariduddin smiled and said it is his excuse. Then he said, “If that Sheikh will appoint him the representative of the wealth and properties, then he will spend all his treasury within the time of three days and even one Dirham he will not leave there. ”

After that discussion started about that giver is Allah. When Allah will give anything to anybody then who will prohibit him. In this connection, he said this story that “Sultan Shamsuddin was constructed one ground in which he used to play Polo game there in which two doors were there. While playing he was reached near at one gate and he was seen one old man was standing there and that old man asked for something from him, but he did not give him anything. When he reached at the other gate and he was seen one well built person was there and the king gives money out of his purse to him without asking for that young man. And he said “ He did not give to the person who was asked to give money to him. But one who did not ask and to him he was given money and in this matter his willingness is not there but there is a willingness of Allah. If there is his willingness than he would have given something to the old man. ” Also at one time some mangoes were brought before Sultan Shamsuddin which are available in the best quality in mangoes. When he was eating and he asked the name of the fruit.? And he was told “ It is called Anab perhaps in your language of Turkey its

meaning is bad. ” So he said do not say it Anab but say it Naqzak. After, that the name of mango was known as Naqzak.”

Then he told this story that Sultan Shamsuddin was seen Sheikh Bahuddin Saherwardi and Sheikh Ohud Kirmani. One of them told him that he will become king.

After that, the discussion about leaving of the world was started and he said “ There was one person named Sufi Badhani was used to live there in Keithal and who a man of high level leaver of the world. Even he was not used to be covered, his body with clothes. Then he said “ If any person will not eat such quantity of the meals which will not stop him from starvation then he will be dead. And so for this reason he will be given punishment. In the same way, if any person who will not be covered dress from navel to knee, then he will be also given punishment. But he will be away from this.”

Then he said about Sheikh Fariduddin that “ He was left the world such that whatever he will receive then he will use to spend all such things and it will be such that when he was dying then there was nothing with him for funeral rites and ceremonies. So far, the grave some bricks were required, but it was not possible and for this reason door of the house was demolished, which was made of wet bricks and which were used in his grave.”

**The kings who had a fondness of hearing the poetry**

On Monday of the 28th Rabbil Awwal month in the Hegira year 718, I was sanctified to touch the

feet of the Sheikh Sahib. The discussion about the kings was started who had a fondness of hearing the poetry. He said " Sultan Shamsuddin was given once the general permission of poetry recitation. At that time poet Nasiri was reciting one couplet and at that time Sultan was busy with some other work and by that time Nasiri was completed the recitation of that couplet. Then the king wanted to hear that couplet and asked him to recite it again. The poet recited the couplet. The king asks to recite the poem from where he was discontinued his recitation. So in his memory was very strong. Due to so much engaged in the work he can remember the first line of the couplet."

After that, he said " About his belief that he used to wake during the nights, but he could not disturb other for his service."

**About Sahri (pre-dawn meal for fasting month)**

On Wednesday the first of Rabbil Awwal in the 718 Hegira year , I was sanctified to touch the feet of the Sheikh Sahib. The discussion about fasting and Sahri was started. He said "One person asked with Sheikh Jalaluddin Tabrizi that `one person eats Sahri meals, but he does not keep fasting. What is order in this matter."? He said " To eat Sahri meals and meals at the evening time and at breakfast time also and it is necessary and with this food there will be available strength and which should be used in the worship of Allah and do not commit sins. "As per Quranic verse "Kulu Ashrabu Min Riziq Allah Min Alteyabat Wamlu Salehan", the people of the cave said best pure meal and what was their aim in this matter.? " He said " That meal

in which there will be a likeness towards it. Again he said as per saying of some persons this meal is referred as rice.”

On the Sunday of the 12th Jamad Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion was started about such persons who are always busy in the worship of Allah.

After that, he told this story that “ One person requested one pious Dervish that when he will engage in the worship of Allah then he should remember him at that time and to pray in his favour. ” He said, “ It is regret for that time when you will be remembered by him in that time.”

Then the discussion about Khaja Aziz Karki was started and he said that “ He was buried in Badayun and about his life there is a very much exaggeration is available so I told him that “ He used to swallow live birds and then he used to bring out them live bird one by one from his mouth. ” Khaja Sahib said, “He was not seen, but he was heard.” It is said that in the winter season he used to sit in the hot oven and he will come out of there in the morning time. He was a person from Kirk region. In the beginning, he used to sell turquoise which is used in jewelry which is worn by the women and with this work also he used to be engaged in the worship of Allah. The local ruler has given him difficulty and imprisoned him. When the local ruler was told that “ This young person is pious one so he should be being released by him”. When he was asked that “ The local ruler was released him so he should come out of the prison. ”

Then he told that “ Till he will not destroy this family, he will not come out from there. ” In short, when there was severe difficulty on the local ruler when he came out from the prison.”

## The journey and visit of Ka’aba

On the Sunday of the 23th Jamad Awwal in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the visit of Ka’aba was started. He said “ When people used to come back from the visit of Ka’aba then used to tell so much about it at every place and mostly they will engage in its remembrance. And this is not good. One person among the audience is told that “ On the way of Hajj pilgrimage some time there will be lapses of the prayer timings due to the water shortage and due to the difficulty of the journey to the destinations.” Then Khaja Sahib told this story that in Suhader there was one preacher and he used to preach and give advises after praying so, for this reason, there will be a good effect on the people. And when he was come back from Hajj pilgrimage than there was no more such effect of previous time. When he asked the reason in this matter than he told that yes, he knows its only reason for which there will be no effect of his preaching and advises, because on the way of Hajj pilgrimage some time there will be a lapse of the prayers.”

## About the master and disciple

On Thursday of the 7th of the Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about master and disciple was started. He said “ The

master should not keep any kind of greed from disciple". And then he told this story that "One disciple was brought meals in the service of the Master. But the Master did not take from him and he has returned back it. One person asked him "Why he did return it."? He said " As the master is not be needy in the works of the religion and in the same way he is not standing in need of the disciple in the works of the World."

Then a discussion about that disciples who used to be present in the service of the Sheikh and perform prostration there. So he said that " He wants to prohibit his persons doing such thing, but my Sheikh did not prohibit me and so he did not also prohibit in this matter". Then I said that " Those who will become the disciple and its meaning is love and affection of the master and where there are love and affection of the master are there so to put the head there in prostration is not a great thing."

Khaja Sahib said " He was heard by Sheikh Fariduddin that once Sheikh Abul Khair was going on the horse. One disciple came on foot and he was kissing the knee of the Sheikh. Then Sheikh Sahib told him " Some little down. So the disciple kissed the foot. Then Sheikh Sahib told him again "Some little down. " So the disciple kissed the hoof of the horse. Then Sheikh Sahib told him again "Some little down". So the disciple kissed on the earth. Then Sheikh Sahib told him that " I used to tell you many times this and its meaning was not to kiss him, but it was that there will be an increase of

your status.”

## The caliphs of Sheikh Fariuddin

Then a discussion about those Darwish persons was started who were caliphs of Sheikh Fariduddin. He told with his holy tongue that “ Among those Darwish persons he was sent one Darvish and whose name was Arif to Sewastan and he was given permission of the pledges. He was in the lead into Oucha and Multan areas. In short the local ruler was given 100 Dinars in his hand for giving in the service of Sheikh Fariduddin. Out of 100 Dinars he kept with him 50 Dinars and 50 dinars he was given to Sheikh Sahib. Sheikh Sahib was smiling and he said “ You have done brotherly distribution”. Then Airf was regret in this matter and he was given his 50 Dinars which he kept for himself. He was regretting very much in this matter and requested to pledge. He was accepted on his pledge and Arif was shaving his head., After that, he became perfected in the service that he has obtained full firmness. At last Sheikh Sahib was giving him permission and send him towards Sewastan.”

## The discussion about good persons

On Monday of the 23rd of the Rajab month in the Hegira year 718, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about doubt, pride and the persons of pride was started. He said “ When it was asked by Aisha Siddiqa (R.A.) when the man will become bad.?” She said “ When the man will think himself good. ” Then he told this story that poet Farzuq met Hasan of Basra, one time.Then Khaja Sahib asked him, “ It is not known who is the best person and who is a bad person

among all men and this matter is known by Allah.? ” Farzuq said “ Among men, you are best man. And he himself is bad One. ” When Farzuq was dying and when I saw him in his dream and asked him “ What treatment was there with you.? ” Farzuq said “ When then they took me to the chair of fate than he was afraid there and there was an order to him that he was forgiven on that day when you have to think about yourself bad.”

## The discussion about construction of the old grave

There was an idea came to my mind that if the grave will become old then whether it is permissible for construction or not.? When it was told by me then he said “ It should not be done. One who will be in such level of hopeful condition then there will be such level of problem which will be coming down to him.”

Then a discussion of pious persons was started about those who bury themselves at the foot side of the grave. He said “ In Badayun there was one pious person Moulana Siraj Tarmazi used to live there. When he was visited Makkah then he was determined that if he will die there, then he will he bury there. When he came back from there and came to visit Badayun, then the people told him that “ You went there with the intention that you will bury there.” He said “ Yes, but he was seen one night dream that from surroundings funerals are being come there and in which funerals of men were there and those funerals were being buried in Makkah and those who are already buried there

were being taken back to other places. I was asked “ What is conditional in this matter.? ” It said “ If in the person in which there will have eligibility and if he is far away then they are being buried here. Those who do not have eligibility of place if they have buried here, then they will be shifted to another place. Moulana Sirajuddin said, “ When he was come to know this when he was coming back to Badayun because if he will be eligible for that place than if Allah wills then I will get my purpose.”

From that day when there was advice of these phrases to till this day a period of 12 years was passed away. This is wealth for 12 years and its each cup is comprising of 12 months and which is presented before the personality of highest knowledge of mystical experience of time and with the hope that the coins of hearts will have stamp of faith and polish it and it will keep away from the perfect cunning Satan and there will be full popularity of it.

The End.

Mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi

By Amir Hasaan Ala Sejzi

Translated by
Hafeez Anwar

There is very much praise and glorification of Allah and due to His excellence and favour of nobility of character, the personality of existence of attributes, the secrets of state of being subtle, divination of the treasure of reality, the king of pious persons, Qutub (highest cadre in spiritual pivot at axis) of the world, king of Mashaiq (learned persons) and mystics persons, and the person responsible for the set up of the reality as well as Islamic law and the Islamic religion. May Allah give him a long life so that there will be benefits of the Muslims. And due to his presence there is a possibility of the knotting of belief in the thread of mystic initiation.

Slave Hasan Ali Sanjari doing beginning and mention that when there is divine help from the beginning, which became his friend of the condition and felicity up to ending, which helped my timing and revelation of nature was guided of my thinking and I was collected phrases of the soulfulness of Sheikh Nizamuddin Auliya. Before this, I have written one volume of the book in which there are four prefaces are there in it. Now the writing of the second volume is launched. May Allah grants him personality and who is King of attributes to whom the life of Prophet Qidher (A.S.) may be given. So that from that spring, which is exactly for life and which will benefit to the general and special persons. I hope that from this goblet of life of forgiveness and its one sip which will provide comfort to the soul, explainer, listeners, writer.

**One who loves knowledge and persons of knowledge**

On the Saturday of 21 the Shaban month in

the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. In my mind, there was thought about saying of the Prophet of Allah that “ One who loves knowledge and persons of knowledge then his sins are not recorded ”. I was asked him “ About this saying of the prophet that my sins will not be recorded as per this saying of the prophet. ” He said “ To follow true love and when one who will be a lover of anybody then he should follow him and he should be away from un-decent acts. When there will be such condition than his sins will not be recorded. ”

Then he said again that “ When there will love of Allah will be there on the cover of heart, then there will no possibility of doing sins will be there. But it will come from the surrounding of the heart, then it will not be possible to commit sins. Then he said it is good repentance in the period of youth. What is benefit of repentance in the old-age.?”

After that, he said “ Allah will ask the slave about his youth period. ” By this time one learned person came there and put his head on his feet. And he said “ He came there to become his disciple. And the reason for it is that once he was praying for Magharib (sunset) prayer at the bank of river at Afghanpur and he was seen in his pure face there. I was surprised first that he was not seen this face before. In short when he was seen him, then he lies in a state of mess in the prayer and at last when I was free from prayer, then my mind told me that to go in the service of the master of the world and to become his disciple there.”

So now he came for this purpose, here. When

he told this story, then Khaja Sahib told that “ One time one person departed from Delhi so that to go in the service of Sheikh Fariduddin in Ajodhan for repentance there. During the journey, one prostitute woman was accompanied with him. Who was thinking that in any way she should establish sexual relation with that man. But the intention of the man was good. So there was no inclination of that man toward that woman. At one destination at last they were sat together in one in the camel’s saddle, then that women sat in this way that there was no veil in between them. In that condition perhaps there was inclination of that man towards that woman. So he talked with her or stretched his hand towards her. At the same time he was seen one person who came there and slapped on that man’s face and he said “ You are going into the service of such and such person for the purpose of repentance and he is doing such actions there. So he was understanding the warning. And then he was not seen that woman. In short when he was reached in the service of Sheikh Fariduddin when he first told him that “Allah was saving him on that day.”

**About the eloquence of the prophet of Allah**

Then he said about the eloquence of the Prophet of Allah that “ One companion sold one goat and for this reason he was regret in this matter. He went into the service of the prophet and he told him all details. The prophet told him to call that person whom you have sold the goat. When that person came, he told him “ This companion sold goat to you, but now he is regret in this matter

so you return back. ” That companion’s name was Naim. The prophet explained the meaning in the following phrase.

“ Naim Naqam Batamar Fardawa Alyad. ” It means in four words he explained with eloquence that Ba-Naim in the meaning that you have purchased and Baiye in the meaning of Shurra (purchased) and Shurra in the meaning of a seller who can come.

**About Sher Khan the ruler of Multan city**

On the Thursday of the 9th of the Ramadan of the month in the Hegira year 719, I was sanctified to the feet of the Sheikh Sahib. It was season of winter and from all surrounding sides, there was coming from worrying news. In short, there was a worry from infidel persons and but which is now less in this matter.

Even though the ruler of Aucha and Multan Sher Khan was not devotee of Sheikh Fariduddin and about him Sheikh Sahib said one couplet in which it was informed him that he is not aware of the news from which there will be a lesson in this matter. When Sheikh Sahib was left from this world and in that year infidels attacked at Multan.

Then discussion about piousness of Sheikh Bahuddin Zikria was started. He said “One great person of knowledge came from Buhkara to visit him. When he was seen that he was wearing a turban on his head and he is also hanging his loose end of the turban and he is having braid on his head. Then he asked him “ With these two of your friends how did you come there.?” It means one turban and other braid. That person shaved his

head before him immediately and was becoming his disciple. ”

Khaja Sahib said “ There will be over-powering on Sheikh Bahauddin.” Then he said in Multan there was one person and who's named Sulaiman was there and who was a worshipper. There was mention of him before the Sheikh many times so he went to see him and he told him “ To stand and perform two rakat of prayer. So that he can see how he will perform it.” He was standing and performed two rakat. But he kept the distance of legs less in between of two feet. He told him not to keep such distance and keep, such distance as per his advice. So, he performed again two rakat of prayer. When he has performed the prayer again, he kept a distance from the first time prayed. He said “ To go and live in Aucha” and so he went away to Aucha.

Then discussion about the death of Sheikh Bahuddin was started. Then he said “ One day one disciple was brought one envelope and which he kept in the hand of Sheikh Saderuddin and he told one person gave this envelope to him and asked to send this envelope in service of Sheikh Bahuddin through Sheikh Saderuddin. When Saderuddin was seeing its subject than his face reading was changed and he was put that envelope in the hand of Sheikh Bahuddin. When Sheikh Sahib was reading this letter and he has slept there and made a slogan and in that night, he has left this mortal world. Allah is praised what was at that period when the following pious persons were living.

1.Sheikh Abul Gaith Yamani

2.Sheikh Saifuddin Ba-Kherzi
3.Sheikh Saaduddin Hamuya
4.Sheikh Bahuddin Zakaria
5. Sheikh Fariuddin

After that, he said about Sheikh Saifuddin Ba-Kherzi that " His practice was that he used to sleep after performing Maghrib (sunset) prayer. When there will passing of one third of the night, then he was used to wake up and there will be available to him Imam (leader) and Mo'az'an (one who shouts to call to prayer) and he will use to perform Eisha (night) prayer and then he will wake up throughout the night. He has spent his entire life in this way. The compiler of the book asked whether he used to listen to Sama. (Ecstasy)? He said " Yes, he used to listen to Sama and in the way that he will use to call persons by sending them for the invitation of the Sama and arrange a meeting and used to listen to Sama (Ecstasy). But he will sit and say, story on any issue and he will discuss and from it he will get cheerfulness and then he will say is any singing person is there then at that time choristers will present there and sing something."

Then he said about his death that " In Bukhara, one person saw in his dream a burning of flame is going outside of the gate of Bukhara city and when the day break he went to see one pious person and asked interpretation of his dream. That person told him that one pious person of grace will die in Bukhara. So in those days, Sheikh Saifuddin Ba-Kherzi was passed away from the world."

He said, " Sheikh Saifuddin has seen his master in his dream and who is saying now fondness has

crossed its limits now you should come.” When he has seen such dream then he given a sermon and given advises. In his sermon and advises he was mentioned about separation and farewell. So the people were surprised in this matter that the Sheikh is mentioning all about separation. And he recited one couplet in Radif (a word repeated towards the end of the couplet) of Khairbad (good-bye).

On the Tuesday of the 27th of Ramadan of the month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. One dear person came there and he conveyed salam of any other person to him. He was asked that “Who is that person, but that person did tell the name but Khaja Sahib did not agree on this matter. And he said that “ He knows many persons and if he will see them, then he will recognize them, but he could not remember their names.” On this occasion, he told one related story that “ Sheikh Fariduddin used to love very much his son Nizamuddin than his other sons and who was a soldier in the army. He was very rude in the service of Sheikh Sahib. Whatever he will say he will not feel angry in this matter. Because he loves for him very much. In short, once Nizamuddin went on the journey after some time he has conveyed salam to Sheikh Sahib. That person told him “ Maqdumzada Nizamuddin conveyed his salam to Him. ” Sheikh Sahib asked him “Who is that person.? ” He told him “ Maqdumazada Nizamuddin and who is your son. ” Then Sheikh Sahib told him “ Yes, brother what is his condition.? Has he been safe.? ”When Khaja Sahib reached on

this point when he said “To see how he was drowned in the remembrance of reality that he was asked about his son so many times. ”

**The discussion about Sheikh Bahuddin Zakaria**

After that discussion about Sheikh, Bahuddin Zakaria was started and he said “ Somebody came there and conveyed somebody’s salam to him. He asked “ Who is that person,? ” And that person praised that person very much, but he could not be able to recognize him. Then that person told about many addresses of him. At last Sheikh, Sahib told him, “There are no needs to show so many signs and tell me whether he was seen him,? That person told him that, “Your honour he has visited you and also he is your disciple. ” Then Sheikh Sahib said, “Yes, there is such person.”

Then he told this story that “ Once the ruler of Multan was in need of grains than he was requested with Sheikh Sahib. He told him to give him grains from the store. The ruler of Multan sent his servants, so that they should take grains from the store. They find food grain store full of coins of one Rupee notes. That information was given to the ruler of the Multan. He said “ The Sheikh was given an order of collection of food grains and not the Rupees. He was asked to send these to Sheikh Sahib. When Sheikh Sahib heard this when he said: “He was given this money intentionally so take it.”

**The discussion about leaving of the world**

After that, the discussion about leaving the world was started. He told this story that “Once Prophet Eisa (A.S.) was passed away from one

sleeping person and he called him to stand and worship of Allah. He said, “ He did worship of Allah, such and which is more than the other persons.” The Prophet Eisa (A.S.) asked him which worship.? He said “He has left the world for the sake of the people of the world.” Then he said “ One who will agree with Allah on the small sustenance then Allah will agree with him on his small deeds. ” Later he said, “ One who will leave the world without leaving behind him Dirham and Dinar etc., then he is a heavenly person.”

## The discussion about the holy Quran

On the Saturday of the 24th of the Shawwal of the month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib then discussion about Holy Quran was started. He said “There are two benefits in one book I was seeing. Which are not seen, such anywhere and which are less. ” In one verse which is as follows.

“Eza Rayat Summa Raysy Naima Wa Mulkan Kabiran ” and the ruler of the Muslims, Ali Bin Ali Taleb (A.S.) used to read as “Mulka Kabira”. In another verse “ Laqad Jakum Rasul Min Anfasakum” he read as “ Min Anfaskum” and the “Anfas” is a verb of “Nafies” and gives full details of tense.

## The discussion about recitals

Then a discussion about recital was started and he said that “ If from any person if his recital or obedience will miss and so, for this reason, there will be prevailing difficulty upon him. ” He said “One soldier came in the service of Sheikh

Bahuddin and he said that he was seen in his dream that his prayer lapsed. ” He said to him that “You will be killed soon. So do repentance.” When he stood there and went out and then one Sufi person came from the shrine building and he was told the same dream. Sheikh Sahib was surprised that the person was a soldier and so it is possible that he will be killed in the war. But he is a Sufi person who is good and there is no sign of illness in him then what to tell him.? The conversation was still in progress somebody came there and he was informed that “ The soldier was killed and the morning prayer of Sufi person lapsed. ” When Khaja Sahib reached on this point and he said, “ It is thought that lapse of prayer is equal to the death.”

**The daily recitals**

After that discussion about the adoption of recitals was started. He said “ One who will make upon him compulsory any recital and if due to illness if there will be an interruption therein, then it is recorded in the register of his dealings,but if he will not establish recital then should say only that whatever possible then he will recite. In this condition, the person of recitals will be in the best position of comparing to the first person of the recital, because for this reason, if there will be interruption then they will not write about it. Because he is not established his recital so, then what will write for this.?”

**The excellence of supplication “ Musbat Asher”**

Then a discussion about the excellence of “ Musbat Asher” was started and he said “ One

person used to read “ Musbat Asher” always and once on the way robbers want to kill him, then at that time ten troopers with weapons were appearing there and that person saved him from robbers. Those troopers were without covering their heads. That person asked them, “ Who are they? ” They said that “ They are supplication of “ Musbat Asher” which you used to read seven times daily. ” Then he asked again “ Why they are not covering their heads.? ” And, they said “ In the beginning of the supplication you did not read “Bis Millah.” (in the name of Allah).” Then compiler of this book asked where “Bis Millah” is read.? He said, “ In the beginning of every verse.”

After that, he said “ Qazi Kamaluddin Jafri who was the ruler of Badayun in spite of engagement of Qaiziat (judge) and many other works he used to read very much holy Quran. In short, when he became older than he was unable to read the Holy Quran. Then the people asked him to “ What is his condition.? ” He said “ He used to read “Musbat Asher” supplication which is Jama (comprehensive) of all recitals.”

**Why there be difficulty will prevail to the men?.**

On the Wednesday of 27th of the Shawwal month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib.Then a discussion about why there will prevail difficulty with the men was started?. And he said “ The difficulty which comes to them to men then he should understand from where it was coming.? That person's welfare is in it that he should take warning

from this difficulty and sorrow. But one who is a false person then there will be no difficulty will fall upon him and which will stop him from due to his disgrace and that his rope is being made more in longer.”

In this matter, he told one story that “ There was one pious woman and who was older. I heard she used to say that if there will be six of thorns in her feet than she will table know in this matter. ”

After that, he said “When there was blame on Ayesha Siddqa (R.A.) and which is generally famous. So then she made hymns in the court of Allah “ Oh: Sustainer I know the cause of blame. It was because the Prophet of Allah used to claim of Your love and as well as he used to love to me. And for this reason, there was blame on her. ”

**The saying of the Prophet of Allah**

During this discussion one person said “ Ahab Ela in Duniyakum Talata Al-Tayab Wa Nisa Wa Quwati Aini Fil-Salt. ” Then he said here “Nisa” is referred to Ayesha Siddiqa (R.A.) because in all his wives of the Prophet of Allah used to love her very much. And “Qurata Aini Fil Salat” here refer to Fatima Zahra (R.A.) and who was busy in the prayer at that time. ”

After that, he said “ Some give their opinion in this matter and its aim is the prayer. ” Then he said, “ If it is referring to the prayer then it should have to mention before.” After that, he said in caliphs of the prophet, Abu Baker (R.A.), Umar bin Qattab (R.A.), Usman Ghani (R.A.) and Ali Bin Ali Taleb (R.A.) among them everybody in conformity of the

prophet and they said that “ They like three things and at that time angel Gabriel came over there and he was brought the command of Allah that He also like three things.”

1.The young man who repents
2.The weeping eye
3.Then heart of humility

**The discussion about backbiting**

After that, the discussion started about the person who does backbiting among themselves about other persons. He told with holy tongue that “ If any person for any defect of the other person does taunt then he should think first about that whether such defect is found himself or not.? ” If it will be found himself, then he should shame in this matter and then why he should blame others. If he will not find that defect in himself, then he should be thankful to Allah and who has saved him from that defect. So he it should not be blamed for others.”

Then a discussion about Sama was started and from the audience one person told “Whether there is an order for you to hear Sama which ever time does you like.? And which is legal for you.” Khaja Sahib said “ The thing which is illegal and which will not become legal as per order of any person. Now we discuss some other issues so take Sama and it is against as per Imam Shafi's order is not legal and as per other learned persons, it is permissible and with Daf (a small tambourine) and Sarangi (a kind of fiddle) about this difference so the order of a judge should be acceptable. From the audience, one person told “ In those days some

Darvish persons used Chang (harp), Rabab (a kind of strung musical instrument) and flute in the gatherings and they have done dance there.” Khaja Sahib said that “ They did not do well and which is not required as per Islamic law and should not be liked. Then one person told “ Once he was out of that place when he was asked that in that meeting there was the use of the flute then how he was heard Sama there.? And, you did dance there.?” Then he replied that “ We were so much busy in the Sama that we could be able to know that whether there available flutes were or not?.” When Khaja Sahib heard this and he said “ This is not rational talk. All this will be written as Zina (adultery). At that time, the compiler of the book was recited one couplet of the poem of Marsad ul-Ebad and for which Sheik Sahib said “ Yes, it is Good. ” Then Khaja Sahib recited one Rubai (quatrain) about Sama in the Persian language.

Then I said “ If a person of knowledge will discuss on this matter, and they say negative to Sama then it will be good.? ” But those who are in the dress of beggars then how he will give disapprove of it. Even if it is illegal for him, then he should do such thing that he should not hear it. But he should not fight with others and say that they should not hear this as fighting and clash are not attributes of Darvish persons.” Khaja Sahib smiled and told one story about this situation that “ There are many persons of knowledge are there and they did not say and one person who did not know nothing and he will be fought. ” He said “ One student was leading the congregation prayer and

among the followers there were many persons of knowledge were there and among them there was one sinner was also there. The prayer was of four rakat and that student missed the first sitting by mistake and with the second rakat he was starting the third rakat. He was a learned person. And he knows that now how to finish.? The learned persons (Alim) which were standing behind were silent. But that sinner by saying “Subha Allah”, ‘Subhan Allah” (Allah be praised) made very much loud and cry and declared his prayer false. When the leader said Salam and he have finished the prayer. Then he asked him to “What happened him.? And behind there were standing many learned persons, whether they did not know that how the prayer will be finished.? They did not say, but you have made very much loud and cry and you have made your prayer reagrd as false.”

Then I told “ Those who are against of Sama (ecstasy) I am thinking them as well. I know well about their temperament. In short, they did not hear Sama and they say that we did not hear Sama because it is illegal. I will not swear in this matter and I will say rightly, that if Sama is legal then they will not hear it.” Khaja Sahib smiled and said, “Yes, it is right and when there was no fervor than how they will hear.”

**The discussion about such people who did not leave worship during the period of illness**

On Monday of the 10th of the Zeqad month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. Then a discussion about such people who did not leave stipulated obedience

during the period of illness was started. In this connection, he told this story that “ There was a house of one pious person at the bank of the river and he was suffering due to illness. A number of times when he used to visit for answering the call of nature and when he will take a bath and prayed two rakat of prayer till that illness was reached at its height. It means when went for 20 times for a visit to answer the call of nature and he was taking a bath every time and prayed two rakat. Such that during the night he went to visit for answering the call of nature for 60 times and he was taken bath for 60 times and he was prayed two rakat of prayer. The last time he was dead in the water. Khaja Sahib shut, tears upon telling this story. He said, “Subhan Allah” (Allah be praised) that firmness was there in the worship that till his life he was not deviated from the established rules and regulation.”

After that, he said “ Those who will become ill and this is their sign of piousness. But they did not know in this matter. ” Then he said “ One nomadic person came into the service of the prophet and he has accepted the religion of Islam. Then after some time he came and told him that from the time when he has accepted faith, there is a loss of his wealth and property and also his health is becoming ill. He said, “When there will be a loss in wealth of Momin (faithful) and his health is ill, then understand that it is sign health of faith.”

Khaja Sahib said “ On the day of judgement Darvish persons will be given such positions that all creatures will be desired that whether they would have been Darvish persons in the world. ” And

those who are perpetual patients, they also will be given such positions that all creatures will be desired, there that whether they would have been patients in the world.”

On the Monday of the 2nd of the Zil Hajj month in the Hegira year 719, I was sanctified to touch the feet of the Sheikh Sahib. There was sitting one Malang (mendicant,) Darvish there who said “Allahu Akber” (Allah is great) while standing. I was asked him that the Darwish persons who say “Allahu Akbar” and when it was started. ” He said, “ After eating meals, it is legal to say “Allahu Akbar” (Allah is great) and which is praise. It is Hamd (praise of God) for thanksgiving the grace.”

After that, he said “Once the Prophet of Allah told his companions that “ I hope that a 4th portion of heaven will be given to all of you and remaining 2/3 portion of heaven will be given to other communities. Then the companions said Allahu Akbar (Allah is great). Khaja Sahib said “ On these occasions saying Allahu Akber is instead of Hamad (praise of God). But the Darish for every expediency, says Takbir (Allah is great) and its mention is not available anywhere. ” Then I asked him “ About Zikr (invocation of Allah) which is done in a loud voice and if it is done in low voice then how it will be this.? ” Then he said “ Companions of the prophet used to read the Holy Quran in such way that nobody knows. When they reach on the verse of prostration than they perform prostration then it will be known that they are reading the Quran. ”

On Thursday on the 26th of Zil Hajj of the

month in the Hegira year 719, I was sanctified to the feet of the Sheikh Sahib. The discussion about salam and the reply of the salam was in progress. He said “When Prophet Adam (A.S.) was created when there was  a command for him from Allah that he should say Salam to close angels of Allah and hear their reply”. So that among your sons this practice of replying to Salam will be like this tradition. Prophet Adam (A.S.) said “Salam” to the angels “Assalam Alaikum” and the angels were replied “Wa-Laik Salam Rahmatullah Berkatahu .” and this commanded was given to the sons of Prophet Adam (A.S.).” Then he said “If any person come and will say salam like “Assalam Alaikum Wa Rahmatullah Barkatahu” so the reply should be given in the same way as “Walaik al-Salam Wa Rahmatullah Barkatahu.”

After that, he told this story that “Once companions were present in the service of the Prophet of Allah, then one person came there and said salam like “Assalam Alaikum Wa Rahma Tullah Barkatuhu ”, then one person from the audience replied like this “ Alsalam Alaik Wa Rahmatullah Barkatahu Wa Magfirtahu” and at that time Ibn Abbas (R.A.) was present there and he said “ It should not say like this. The reply of salam will be up to Barkatahu only and it should not say more than this.”

**The leaving of the supererogatory prayer**

Then I asked that “If any person is performing supererogatory prayer and if any pious person will come there then he should leave the prayer and engaged with him or not.? ” He said “ He should

complete his prayer. After that, he said “ If that person is performing supererogatory prayer for reward than if his master will come there so he should leave the prayer and he should kiss the feet of the Sheikh. Because in kissing of the feet of the Sheikh there is more felicity in it. This is my belief. And this wealth of reward is 100% more than that reward. He said, “The order of Islamic law is that not to leave the payer.”

Then he told this story that “ Once Sheikh Bahuddin Zakaria was reached with the bank of the river. When many of his disciples were doing ablution there. When they saw their Sheikh, then they left their ablution and paid respected with him. But one disciple was presented in his service after doing ablution and paid respect to the Sheikh. He said “ Among you that person is Dervish who paid respect to him after ablution. ” I asked him, “ If any disciple in leaving supererogatory then he will be engaged in paying respect of Sheikh Sahib. So there will be a possible Fatwa (infidelity) on him? ” He said “No”. Then a discussion about my request and disciples’ belief was started and he told with his holy tongue that “ Once Sheikh Fariduddin was called Badruddin Ishaque who was engaged in praying at that time and he was replied from the prayer in loud voice Labaik (being at your service).”

After that, he told this story that “ Once the Prophet of Allah was eating meals when he was called one companion and he was engaged in prayer. So he was late for this reason. He said, “ When there was the call of the Prophet of Allah then he should reply immediately.” After that, Khaja

Sahib said, “ Sheikh’s order is the order of the Prophet of Allah.”

Then he said this story that “ Once one person went into the service of Sheikh Shibli to become his disciple. He told him “ On one condition he will make him his disciple that he should say whatever he will say to him.” He said that “He will do as per his saying. ” He asked “How he will recite a phrase of Tayyab (Islamic creed). He said “ La Ilaha Illah Mohammed Rasul all-Allah. ” And Shibli said to read as “ La Ilaha Illah Shibli Rasul Al-Allah. ” The disciple reads immediately like that. After that, Shibli said that “ He is a low-level servant of the Prophet of Allah and who is the messenger Of Allah. He was trying to check his belief.”

After that, the discussion about for Friday prayer was started that “ Whether for not performing Friday prayer there is an interpretation in this matter or not.? He said, “There is an interpretation except that any slave is ill and the one who can go then he should go and perform and if he does not go then he is a hard-hearted person.”

Then he said “ If any person could not attend Friday prayer then there will be appeared black spot on his heart and if he will not attend second Friday prayer, so there will be two black spots and if he will not go on third Friday then the whole of his heart will become black. ”

After that discussion about Sultan, Gheyasuddin Balban was started and he said “ He used to perform five daily prayers and Friday prayer on time and his belief was very good. ” Then he said “ Once he said to judge of the army that “How pious

the previous night was.? ” The judge of the army said “ It is revealed also upon you. ” The king told “Yes. I asked whether perhaps that may be the night of power (Shabe Qadar). ” He said “ Yes, it was a night of power which they have got. And each of them was able to know their condition.”

## The recitation of Bismillah in the prayers

On the Tuesday of 2nd of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the prayer was started. He also said that “ In the beginning of every rakat to recite Bismillah (In the name of Allah) or in every verse? ” He said, “ Imam Abu Hanifa said, “In every rakat should recite one time Bismillah only and the other would say to recite at the beginning of every verse.”

Then he said, “ In one gathering Sufian Suri and his friend questioned with Imam Abu Hanifa when the person in prayer should recite Bismilla.? Whether at the beginning of every rakat or in the beginning of the verse.?” Their real aim was that if he will be a negative reply in this matter, then he will be against of Bismillah then we will be against of it so we will accountability for him.” But he was replied while caring of the manner and perfection of his knowledge that “ To recite one time. ” Khaja Sahib said, “ His only aim was that and to think of it whatever in this matter and whether to recite, it in every rakat or in the beginning of every verse.”

Then a discussion about prayer and curse of the learned persons was started and he said “ There

was one friend of Sheikh Fariduddin known as Mohammed Shah Ghouri who was a true man and devoted disciple. One time he came in the service of the Sheikh with worry and in surprised condition. He asked him and he said " His brother is ill and in him there are fewer signs of life. Now I am presently in your service. There is a doubt that he is not fully recovered from his illness." For him, I came here in worried condition." Sheikh Fariduddin said " The condition in which you are and he was in such condition during his whole life and still he has. But I do not show this to anybody. Then he told him to go your brother will become healthy. " When he came back in his house than he finds his brother was eating meals there in the house.

**The issue of drinking water**

On the Sunday of the 7th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. I was asked " When one person drinks water and other person keeping his other hand down there. Whether it is mentioned in the saying of the prophet. " Khaja Sahib began asking and one person was reading some words and he said this is saying of the prophet that "When one person drink water and other person keeping his other hand down there than he will be forgiven. " Khaja Sahib said " This saying of the prophet is not available in famous books of sayings of the prophet. Perhaps it is hearsay and so also it cannot say no because it may be possible. But I can say only that this saying is not found in famous books of the sayings of the prophet."

**The discussion of consecutive sayings of the**

**prophet**

From here, the discussion about the sayings of the prophet of Allah was started. He said “ Once Qazi Minhajuddin was giving a sermon and during discourse, he said there are six sayings consecutively. Which are as follows and its translation and interpretation is given below.

1. The backbiting is harder than rape.
2. One who smell the flower of roses and but he did not send a blessing to him indeed he was done an injustice to him.
3. On the claimant it is expedient to swear on the statement and its refusal.

Khaja Sahib smiled and he said when “ When Qazi Minhajuddin told these three sayings of the prophet when he said that another three sayings of the prophet were forgotten by him. If any person would blame him that why he did not memorize.? Then he will say that to hear these three sayings from him and whoever did, you are not keeping in mind them?.”

**The excellence of sayings of the prophet**

Then he told a story about the excellence of sayings of the prophet that “Once Moulana Raziuddin Neshapuri became ill. He was ill for a long period. One person with knowledge came there and he sat at his head side of the bed and he recited the following saying of the prophet.

1. “The backbiting is harder than fornication.”

Even though on Moulana Raziuddin there was overpowering of illness, but he asked an explanation of the saying of the prophet as at that

time there was no need of discussion about backbiting and rape. Then there was no need of mentioning of the above saying of the prophet. He replied that “ “ His aim was about explanation or no explanation. But he heard that one who recites the correct saying of the prophet at the foot side of the patient when he will become healthy. So I have recited this saying which is correct and consecutively for your health. ” Then Moulana Raziduddin was not replied and he became healthy.

**The discussion about acceptance and approval**

Then a discussion about acceptance and approval was started and he said “ One Dervish was sitting and one bee came and sat on his nose and he caused to fly it and she came again and sat. After that, he said “ Oh: My God, I want that bee should not sit on his nose and You want that bee should sit and so I have left over my willingness and follow your approval. Now I will not cease to fly, bee from the nose.” When he said this then bee was not sitting on the nose. ”

**The discussion about repentance of singer Qamar**

On the Saturday of 20th of the Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about some repentant persons who, after repentance slip, but their felicity will be remaining so then do repentance again. In this situation, he told this story that “ There was one woman who was beautiful singer known as Qamar was there. At her last age, she did repent and she became a disciple of Sheikh Shahabuddin Suherwardi and

from there she went to Makkah for the visit of Ka’aba. When she came back and then the ruler of Hamadan heard about her return and has sent somebody to come to sing for him. That woman replied that “ She was repentant in this matter. Now she will not do such work.” The ruler of Hamdan has not heard anything and he asked to come and sing at his palace.That woman went into the service of Sheikh Hamdani and has explained the situation in this matter. The Sheikh told her “ To go now, and for the night, he will be busy with her work and will reply in the morning. ” At the morning, when that woman came then he told her that “ Now in your treasure of fate there is one more sin is there. She became helpless. ” The men of the ruler came and took her. When she started playing the harp and she begins singing and there came one couplet from which all persons of the audience were becoming un-conscious and first the ruler repented then all other persons were also repented in this matter.

**The discussion about Qazi Qutubuddin Kashani**

On the Monday of Rajab month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about knowledge and worship of Qazi Qutubuddin Kashani started. He said “ He was used to living in Multan and used to teach in separate schools. Sheikh Bahuddin used to go there and perform prayer. One day Moulana Qutubuddin asked him “ To this place, why do you come from a long distance and become a follower and perform the prayer there.” He said “ He is

following the below saying the prophet of Allah. Its translation and interpretation are given below.

“ One who performed prayer behind the learned person of abstinence when he is like that person who will perform the prayer behind the Prophet of Allah.”

After that, Khaja Saheb said “ He was heard like this that one day Sheikh Bahuddin Zakaria was present there. Khaja Qutubuddin was leading the prayer and he was performed one rakat and at the time of the second rakat Sheikh Sahib came there. When Qazi Sahib sat for tashad (avowing faith by reciting the formula called al-Athiat) then before saying “Salam” Sheikh Sahib stood and finished the prayer. When he has performed the prayer, then Qazi Sahib asked with Sheikh Sahib that “ From which source you have stood for the prayer before salam. Whether you did not perform prostration.? “ He said “If anybody knows by his light of innermost that leader is not committing a mistake then for him it is legal. So he can stand. ” Qazi Sahib said “ The light which is not as per Islamic law is darkness. ” It is said that after that Sheikh Sahib did not go there.

One time it was asked with Qazi Qutubuddin that why he did not believe in Darvish persons. He said “ He has seen such Darvish persons which are not found now. ” He said “ Once he was in Kashgar and he had one umbrella with him and which was broken. I was taken from it to repair person of umbrellas and asked him to repair it. But he said “ It cannot repair. It will be certainly become small. Because if there will be removed one more end for

it and it will be used like a handle in some way then it will be certainly will become small. ” I told him “ No. It will be same like before. ” That person could not do this work and he said “ To go such a shop where there is available old and pious worker and perhaps he can repair it. ” Qazi Sahib said “ He went to that address and told about the work. He also said the same thing which was told by the first worker that it will become small. ” I told him “ No, I want same like that. ” That old man told while thinking for some time asked me to close my eyes, but I was looking with a furtive glance that the old man put the umbrella near his beard and looked at the sky and recited something. Then he asked me to open the eyes and thrown the umbrella before me which was right in the previous condition.”

Then he said “ Another story that when Qazi Qutubuddin Kashani came to Delhi and he was called in the Sultani lodge and when he was reached there and the Sultan was sitting in his Harem and Syed Nooruddin Mubarak was sitting there on his right side of the Sultan and Qazi Faqer Aima on his other side and these persons were sitting outside of the Harem. When Qazi Qutubuddin was arrived there, then two pious personalities asked him “ Where he will sit there.” He said “ Under the shadow of knowledge. ” In short when he was reached near the king and said salam to him when the king stood and hold his hand and took him inside of the Harem and asked him to sit beside him.”

After that discussion about Sheikh Jalaluddin Tabrizi was started and he said “ When he was

reached Badayun and he has stayed there for some period of time. One day he went to see Qazi Kamaluddin Jafri who was ruler of Badayun for some work then servants told him that “ Qazi Sahib is busy in the prayer. ” Sheikh Sahib smiled and said “Whether Qazi did know to perform the prayer.? ” By saying this he was left from there. When Qazi was heard this matter, then he went into the service of the Sheikh and regret in this matter and asked him that, “Why you have told that whether Qazi did know to perform the prayer.? I have written many books about prayers and its order.” The Sheikh told him “ Yes, it is right, but the prayer of learned persons is different from the prayer of Darvish persons. ” He asked “Qazi Sahib, how he will perform genuflexion and prostration.?, or he recites Quran in any more the way?. ” Sheikh Sahib said “No, and he said the prayer of learned persons is performed like that they look will be at the Ka’aba and they perform prayer in this way. If Ka’aba will not be seen then they will perform the prayer by turning their face in that direction. If they will be at such place where there will be a direction of the Ka’aba is not known when they will perform at any place as per guessing. The prayer of learned persons is having three kinds. That unless Drawesh will not see empyrean he will not perform the prayer. Even though Qazi Kamaluddin did not like this matter, but he did not say and he came back from there. When there was night all he was seen in a dream that really Sheikh Sahib while spreading his prayer mat on the empyrean he was praying there. The next day both of pious personalities came over in meeting place. Then Sheikh Sahib told

“ Oh: such and such person you know the work and status of learned persons. They spend their all endeavours on this aim to gain knowledge and to become a teacher or judge or president. Their position in the world is not more than this. But the position of Darvish persons is very great. Their first status is that which is shown to Qazi Sahib. When he said this then Qazi Sahib was standing and regret in this matter. He put his head and his son Burhanuddin also put his head on the feet of the Sheikh Sahib and he was becoming his disciple and Sheikh Sahib was giving him his cap.”

## The discussion about patience

On the Wednesday of the 24th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started with patience. He said, “Persons used to behave among themselves in three or four ways.”

First those persons with them there will be no benefit or loss to any person as such persons are in the place of the minerals.

Second, those persons from them there will be benefits and there will be no loss to others.

Thirdly, those persons are better than above two categories of the persons. It means these are such persons and with them there will be a benefit to other persons and if there will be a loss to them from other persons, then they will not take revenge. But they bear it and this is the work of the truthful persons.

## The discussion about good names

On the Monday of the 18th of the Shaban month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about such names which are good. He said, “ By Allah, most dear names are Abdullah, Abdul Rahman and after that he said the true name is Haris.”

Then he said again that “ From all true name is Haris. Because one who does harvest, whether by obedience or with sins. ” Later he said “ Most small name is Malik and Khaled because Malik and Khaled (live always) is Allah.”

On the 5th of the Ramzan month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about the effect of the company. He said “Once one student whose name is Naseer came into the service of Sheikh Fariuddin with intention of commerce. But he became his disciple and shaved his head. One day he asked with Jogi (Hindu ascetic) that how hairs will grow.? Khaja Sahib said “When he heard that student asking suggestion for growing of hairs than he was angry severally with him. Because the aim of the pledge is to shave the hairs of the head to leave proud and smartness. Then what is needed to grow in the hairs.?” In short, after a period of time has passed away than Sheikh Moinuddin Sanjari's household member Khaja Waheeduddin came into service in Sheikh Fariduddin and requested for the pledge. Sheikh Sahib said this matter was available to him from his household and it is not expedient for him to make his disciple. Khwaja Sahib requested him in this matter very

much so Sheikh Sahib made his disciple and asked him to shave his head. On the day Khwaja Wahiduddin was shaving his head and on that day of Khaja Naseeruddin also shaved his head in his conformity.”

Then discussion about supplication of death was started. I told “ About Quranic verses which are written on the graves so what do you say in this matter.? ” He said “ Not to be written on the graves and also it should not be written on the shrouds.”

**About pious personalities**

On the Wednesday of the18th of Jamad Awwal month in the Hegira year 720, I was sanctified to touch the feet of the Sheikh Sahib.The discussion about piousness of Moulana Burhanuddin Balaqi was started and he said “ Moulana Burhanuddin said still he was boy at the age of five or six years and he was walking with his father and at that time when conveyance of Moulana Burhanuddin Margayani writer of book ***Hadaya*** was appeared near there and my father was separated from him and went into one lane and he left me there. When Moulana Burhanuddin’s conveyance was reached near me then I proceed further and said salam to him. He saw me carefully and he said “ In this boy I have seen the light of knowledge. ” When I heard this I was proceeding before his conveyance. He said again “ From him Allah is conveying to say such thing. ” Then he said “ This boy will become a great scholar of his time. ” Moulana Burhanuddin Balaqi said that “ When he was heard this than he was proceeded before. He said again that “ This talk is being conveyed to him by Allah that this boy

will become such a great pious personality that even kings will come to his door.”

When Khaja Sahib finished this story and he said “ Moulana Burhanuddin was a scholar as well pious personality. So he said many times that “ Allah will not question him about any big sins and but Allah will ask only one big sin with him. ” When Moulana was asked “ Which was that big sin. ” He said “ Sama which he was heard from him very much and still he is hearing.”

From here the discussion about Sama was started. He is told that “ In this city prestigious position of Sama was establised by Qazi Hameeduddin Nagori and also Qazi Minhajuddin who was the judge of his time was used to like it very much. And due to endeavors of both of them this work was completed. Even though some persons opposed it. But Qazi Sahib was firm on his stand. So once there was an invitation from him at the house of King near Sufid Mahal where Sheikh Qutubuddin Bakhtiar was also present there. Other pious personalities have informed Moulana Samarqandi that Sama (ecstasy) meeting was going to held at that place. He was very opposite of Sama and he left with his servants and relatives from his house so that he will go there and prohibit in this matter. When Qazi Hameeduddin Nagori heard that he is coming there in such a way, then he said “ The owner of the house to go and he hid himself at somewhere. Whether there will be calling on him number of times, then he should not come over there.” The owner of the house did as per such instruction. Qazi sahib told “To open the door of the

house and start Sama meeting. When Moulana Runkunuddin Samarqandi came there and asked who is the owner of the house. He gets replied that " He is not there and we do not Know. " He asked and tried, but it was not known. At last he returned back from there. Khaja Sahib when he was reached at this point he was smiling and said that "How good course of action of Qazi Sahib which he was thought and he made invisible the house owner. It means he did not allow him to enter into his house without a permit. If Moulana Runkunuddin will enter into the house without permission then there will be accountability for him."

After that, he said " Moulana Sharafuddin Bajri was also an opponent of Qazi Sahib. So once when Moulana Sharafuddin Bajri was becoming ill, then Qazi Hameeduddin went to see him and it informed him. He said "That person who says beloved to Allah so I do not want to see him." In short, he did not allow him to enter the house. The compiler of the book asked whether the meaning of that beloved is a sweetheart." He said " In this matter there are many things are more there. As per information with the people, then they will reply and which will be depended upon it. But those who sits in the house and say something, then nobody cannot do in this matter."

Then he said " Once Qazi Hameeduddin Nagori, Qazi Kabir and Moulana Burhanuddin Balaqi three pious personalities were going to attend the meeting of the Sheikh Fariduddin. Khaja Sahib was sitting on a mule and other two was riding on tall horses. During the journey Moulana Kabir said to

Qazi Hameeduddin “ Moulana your conveyance’s mule is small. ” He said “ But better than Kabir (big) one. ” Khaja Sahib smiled and said “ How decent reply he was given and on it there will be no objection is there.”

Later he said “ When there was fame of Sama of Qazi Hameeduddin Nagori than many opponents, issued legal opinions against it and heard his replies. All were written that Sama is an illegal act. And one Faqih (Muslim jurist) with him there was a contact of Qazi Sahib perhaps in that legal opinion he has written something. And its news was reached to Qazi Sahib and at that time that Faqih was coming there. Then Qazi Sahib asked him “ Whether you have also written reply so he was ashamed in this matter.” And he said “ Yes wrote.” On this matter Khaja Sahib told on that day Qazi Sahib was disclosed his some secret on that Faqih and he said “ All those Muftis (Muslim jurists) who wrote replies against him still have not born from the womb of their mothers and you are born but still you are child.”

From here the discussion about Qazi Hameeduddin Mutwakal was started. He said that “ He came to see Qazi Hameeduddin Nagori when he was reached with the city when he was passed away from the world. One day Qazi Hameeduddin’s collection and those books written by him about mysticism was brought and studied by him. Upon study, he told to the audience that “ Whatever you have studied which is available on these papers and whatever you did not have studied which is also available on these papers and whatever which I did

have studied which is also available in these papers and whatever which I did not have studied which is also available in these papers.”

**The story of Abul Ghyas Qassab**

On Saturday on the 27th of Shawwal month, in the 721 Hegira year, I was sanctified to touch the feet of the Sheikh. The discussion about pious personalities of reality and their dealings with creatures and their benefits was started. Then he said this story that “ In Neshapure there was used to live one pious personality who has handed over some goats to Abul Ghayas Qassab and asked him to slaughter and sell the meat and keep the same amount with him till his return back. When he was returned back after some period of time and he was seen a large number of piles of bones and he was asked him what are these.? ”Abul Ghayas said these bones of the goats for which you have asked to slaughter and sell them. So he was doing the same.His father told him “Why he did not sell the bones. ” He said that “ the people came there to purchase meat and nobody did not ask about bones and so he did not sell bones. ” Upon hearing this his father laughed and he told him “ You have lost my money. He asked “ How Much?. He said “ Twenty thousand Dinars. ” Then Abul Ghayas raised his hands in prayer and there came one bag of money into his hands by an invisible source which he placed before his father. When it was opened it was found 20 thousand Dinars in it. When he was finished this story and I asked him whether this was the same Jalal Qassab? He said “No, and Jalal Qassab was belonging to persons coming later. ” I

asked is this couplet which is available in the Urdu version of this book on page number 867 is belonging to Jalal Qassab and he said “Yes. It is his couplet. ” Then he said there was another butcher was there in Delhi who was a pious personality of reality and from him there were great benefits available to people. Qazi Fakheruddin used to go and see him usually in his beginning days. That butcher asked him “ What Do you want.? ”. He said that “He want to become Qazi (judge). He said “ Yes,you will become Qazi.”

After that, he said “ One person used to go and see him to that butcher and he asked him what do you want.? ” He said “ He wants to become ruler for the administration of justice. ” He said, “ To go you will become ruler for the administration of justice ”. So he became that one.

Then he said Moulana Wajehuddin also used to go and see him and he asked him “What do you want to become?. ” He said “ He wants to gain knowledge.” So he was become learned person. One other person had friendship with that butcher. He asked him “ What do you want.? ” He said “ He wants the love of Allah. ” So he becomes a person of reality. Khaja Sahib said that “ He was seen that butcher.”

## The discussion of about Alawis

On Tuesday, of  the 27th of the Shawwal month in the 721 Hegira, year, I was sanctified to touch the feet of the Sheikh. The discussion about Al-Wais (all children of Ali Ibn Ali Taleb (R.A.) through his wives other than Hadrat Fatima (R.A.) were called as Sayed-e-Alawis) was started. In my mind, there

has been this matter for a long time and which is now discussed. That from some Al-Wais he was heard that the prophet was writing one letter that “ My sons may be given permission if they want then they can sell Muslims. ” And from one among Abu Baker Siddiq (R.A.) or Umar Bin Qattab (R.A.) tore off that order. I have asked “ About this whether what is right.? ”. He said “No, this matter is not seen in any books. But it is expedient to give respect to the sons of the prophet of Allah.”

After that, he said “ Who are the sons of the prophet of Allah and from them there will be not done any un-decent actions. ” Then he said this story that “ In Samarqand there was legitimate of a noble, correct race of Syed family (descendants of the holy prophet through his daughter Hadrat Fatima) member known as Syed Ajal was there and who wrote the book ***Nafe Hamdan***. He had one slave girl with him and there was born one boy to her and who was become five or six years Old. Then one water carrier person brought a water skin there and when he left it outside after filling water and then again he brought water, then there was a hole in the water skin and from it and there was leakage of water. Syed Ajal was asked “What has happened to water Skin. ” The water carrier person told that “ He was brought by water skin full of water. Your son made a small bow and arrow and he hit it with an arrow from his bow and so for this reason there was a hole in water skin. ” Syed Ajal when he was heard this he was taken with a sword in his hand and asked her to tell truly that “Whose son is this.? ” First she wants to keep it secret, but

after that she told that “ This boy is the son of one slave. ” Upon hearing this Syed Ajal came outside. Before that boy had two tresses, but he cut one of them. The matter is that from the sons of the prophet there will be not happen any un-decent action.

Then he told another story that “ In Badayun there was one Syed (descendant of the holy prophet through his daughter Hazrat Fatima) person and who used to live there and with him one son was born when the moon was in the turret of a scorpion. Such as it was the general custom so its birth is deemed a un-lucky event. And he was given that boy to one garbage pickup woman and who nourished him. After four or five years, there were great light and grace on him. Then someone was informed Syed Sahib that “ Have you seen your son how is smart he is.? ” His parents came and took him away. He was taught Quran, knowledge and literature. In short Khaja Sahib said that “ He was seen that Syed person really he was very smart. Then he was become a learned man of amazing. So many persons of Badayun were become his disciples. He was really a great prose writer and pious person. So who ever will see him and he says really he is belonging to sons of the prophet.”

Then discussion about Darvesh persons was started and he said “ He was heard by Badruddin Ishaque and he said that one Sufi came into the service of Sheikh Fariduddin and that person was very dear and who used to engage in the invocation of Allah day and night. When his clothes were becoming dirty. Then I asked him why he did not

wash his clothes.? At that time, he was not replied in this matter. After some days, I again asked why he did not clean his clothes.? Then, with humility he replied that " He did not have time to clean his clothes." Baderuddin Ishaque says that " Whenever he will remember his reply then there will be un-consciousness prevailed on him."

## The discussion about fervor, passion and fondness for mystic persons

Then a discussion about fervor, passion and fondness of Salik (mystic persons) was started and he said this story that "In Suhader there were one learned person and his sermon was very effective. One day he desired to visit Ka'aba in Makkah and so he has sought permission from the Qazi (judge) of the City. That person told him "Oh: Man of Allah where you will go.? And from your sermon and advice there is beneficial to the people. " So he stopped his journey plan of Makkah due to the saying of the Qazi and next year, also that person will say like that. Then Qazi also replied him the same thing. During the third year when he was asked when Qazi said " Gentleman, if there will be overpowering of fondness upon you then you will not seek advice and not ask permission and to go to Makkah." Then Khaja Sahib said " In the love there is no advice."

## The revelation and miracles

On the Sunday of the 11th of the Zil Hajj month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the revelation of miracles was started then, he said " Before this time in such and such village there was one woman

named Bibi Fatima used to live there and who was very pious and old lady who passed away. I have seen her and she was really a very pious lady. She was remembered couplets matching as per many situations."

After that, he said " Sheikh Najibuddin Mutwakal used to love very much that woman as his sister. When there will be starvation in the night in the Sheikh's house, then on the next day she used to bake breads of one kilogram and send it through somebody to him and she will say " Go in the night there was starvation so go and hand over the breads." Once when she was sent breads to him, then Sheikh Sahib was in a cheerful mode said " Oh : my Sustainer as you have informed my condition to that woman and if you have informed to the ruler so that he will send us a thing of blessing. " Then he smiled and said "The rulers do not have such cleanliness so they will not be able to know the condition. " Khaja Sahib said " Once he was visited that woman then she addressed me and told me that "There is one girl with a man. It is better if you will marry her. " I have replied that " Once he was in service of Sheikh Fariduddin and there was also one Jogi (Hindu Ascetic). There a discussion started about this matter that some boys are born without liking. The reason in this matter, that person did not know the time of their intercourse. Then Jogi said there are three days in one month and every day has its own peculiarity. For example, if on the first day there will be done intercourse, then such type of son will be born and on the second day if intercourse will be done then

such type of the son. As far as he was explaining the details of all days. After that Khaja Sahib said by asking Jogi he was remembered effects of the days very well." Then he said to Jogi " Listen from him whether he was remembering or not.?" When I said this then Sheikh Faridudin told me that " Whatever you are remembered by asking Jogi which are not useful for you." Khaja Sahib said " When he was told this story of Bibi Fatima then she said that " Enough I was finding it. You did good that you have not married her." "In reality, there was no intention of mine, I told only so that there will be no heart-breaking of that person."

**The discussion about issues of Sama (ecstasy)**

On Munday of the 29th of Zil Hajj month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion was started about one person who was an opponent and he was ready for the enmity of Sama he told the things which were not suitable for it.

After that, about Sama, he said " When there will be available some things then Sama can be heard. The details of these things are as follows.

1.Masama
2.Masmau
3.Mustama
4.Instruments of Sama

Then he explained these things as follows.

Masama is called one who says and who will be the adult and man. And he should not be a boy or woman. Masmau is one who sing something and who should not sing immodesties and useless

things. Mustama is one who listens and he should be full with the invocation of Allah and there should be no false thinking with him. Instruments of Sama are as follows.

1.Chung (harp) 2. Rabab (kind of stringed musical instrument) and etc., and which should not be there in the meeting. Then such Sama is legal. Then he said " Sama is a suitable voice, then how it will be illegal.? " Also from, it there will be a movement of the heart. If that movement will be for the cause of invocation of Allah, then it will be desirable. And if it will be due to the reason of bad thinking, then it is illegal."

**The discussion about manners of Darwesh persons**

On Sunday on the 23rd of the Muharram month in the 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about the manners of Darwesh persons was started and also there was a discussion about the persons the dealing disturbance. He said " One King Tarani was killed in disruption, and who had very much love of Sheikh Saifuddin Bakherzi. When he was killed and in his place another person was made a king. And his trusted person who has enmity with Sheikh Saifuddin. When he got a chance, then he told the king that " If he wants to keep possession of the country than to take a decision on Saifuddin. Because changes in the country are caused due to him." The King told him that "Yes, to bring the Sheikh in any way into court." He went to see Sheikh Sahib and put in his neck urban or some other thing which caused his disrespect of him.

When the king saw this when he came down from the throne and was fallen down at the feet of the Sheikh and began kissing his feet and requested him to forgive him and he was presented one horse and many things to him. In short the Sheikh was returned back from there. Then the next day the king sends his trusted person and tied his hands and foot and send him in the presence of the Sheikh . And he said “He was sending him to his service to kill him as he like.” When he was seen by the trusted person of the king immediately, he has opened his hands and feet and was given him by his dress and told him to accompany today in the sermon. When he came into the mosque, then he took him to the pulpit and he recited one couplet.

After ending of this story, he said “The deed which is done by a man, whether it is good or bad deed which is caused by the side of Allah. So whatever is affected which is caused from there?. So why there will be displeasure from anybody.?

**The discussion about Sheikh Abu Saeed Saifia**

After that in this situation, he told this story that “ Once Sheikh Abu Saeed Abul Khair was walking on the way and one mean person came and struck him from the backside on the nape of his neck. He was turning back then that person said: “What you are seeing and this is not said to you that whatever is done from the side of Allah.”? Then Sheikh said really the matter is like that, but I will see that unlucky person who is there and who is nominated for this work.”

**The discussion about sight of Allah**

On Thursday of the 17th Rabbil Awwal month in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. I was asked “ The sight for which Momins (faithful) were promised and whether it will happen on the day of judgment.?” He said “Yes.” Then I asked that after seeing such grace Momins will not require seeing other graces. ” He said “When they will see that grace, then they will be in a condition of a surprise for a period of a thousand years. ” After that, he told with his holy tongue that “ It is very shortsightedness that after seeing this grace to look any other Thing. ” I have recited one couplet of Sheikh Sa’di. Then Khaja Sahib said, “ Yes, he really said very well.”

**The judgment of Umar bin Qattab (R.A.) and the advice of Ali Bin Ali Taleb (R.A.)**

On Monday of the 26th Rabbil Awwal month in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about fear and the hardness of Umar bin Qattab (R.A.) were started. And he said that “One person came into his service and said that he was married before six months and there was born one boy so what order will you pass in this matter.? ” He said “ To stone to death that woman. ” In that meeting Ali Bin Ali Taleb (R.A.) was also present there and he began thinking something. Umar bin Qattab (R.A.) asked him. “What did you say in this matter.? ” “As Allah says in Quran that child’s pregnancy and his milking period is for 30 months, then it is possible that milking period is for 2 years and pregnancy period is 6 Months. ” After hearing this order, he ordered to cancel his previous order. And he said, “

If Ali Bin Ali Taleb (R.A.) was not present there when Umar would have been killed.”

Then he told one more story that “ One woman came into his service and told that “ In her womb, there is an illegal boy.” He said, “ To stone to death, her ”. At that time, Ali Bin Taleb (R.A.) was presented there. He said that “ We have to think this order. ” He asked “ Why.? ” He said “Because the sin was done by women and not by a boy in the womb. ”Then Umar bin Qattab (R.A.) ordered to keep her safe till her delivery time of the boy.” Also, he said, “This phrase that, if Ali will not present there then Umar would have been killed.”

**The discussion about the poetry**

Then about the Islamic favour which was in the heart of the Umar and he told this story that “ Once one poet said some poetry in his praise in which also there was his sermon and advises very much and in his couplet he said that old-age and Islam are enough and which will stop a man from sins. When the poet recited this couplet and then he was not given any reward so the poet asked him “ Why did not give him a reward for it.” He said, “ You have given priority to old-age than Islam and if you would give priority to Islam then he would give something.”

From here the discussion about saying poetry was started. I told that him, “ With his holy tongue, he was heard many times that the reading of the Quran will overcome on saying the poetry. So far, this hope everyday he used to read Quran. And whatever he said on this matter from them, I seek forgiveness. ” And he liked my request very much.

Then I said that “One Arabic phrase and its translation and interpretation are that those who are followers of the poets are misled. And many times he has heard with his holy tongue that the sayings of the holy prophet of Allah that “ “ The poetry is wisdom” and so on, such condition as the poets are people of wisdom then how their followers will mislead?.”

He said “ Those poets who say poetry of joke, stupid poetry and lampoon and this is order there for following them. Even though the companions of the prophet said poetry like Ali Bin Ali Taleb (R.A.) and others. Then he told two couplets of Ali Bin Ali Taleb (R.A.) with his holy tongue and its meaning is that “ When the women will ride the horses, then there will be fear of coming of Dajjal (Antichrist)” and details of Qafia (rhyme) in the Arabic language are as follows.

1.Sarwaj
2.Faruj
3.Qhoruj

Then I asked “ In the poetry there is an exaggeration is done and in this matter what is your opinion,?. ” He said, “He was seen in one famous book that telling lies is a sin, but telling lies in poetry is not sin.”

**The discussion about malice and envy**

On Monday of the 17th Jamad Awwal month in the year 721Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about malice was started. He said the Prophet prayed “ Oh: Allah makes him be envious and not malicious. ” Then he said “ There are one malice and another envy. The

malice is that when one person will look for the grace of another person and he will desire for its finishing and envy is that one person will try to become like another person which is legal.”

**The discussion about Haider Zavia**

On Wednesday of the 7th Ramazan month, in the year 721Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Haider Zavia was started. He said by his holy tongue that “ After 100 years the door was opened for him so when he was put his head on the earth and said “ He is hoping one thing. ” And he said, “ Yes.”

He said told with his holy tongue about Qutub of the world, Sheikh Qutubuddin that “ It was festival day and Sheikh Qutubuddin was returned back from prayer place and he was stopped at the place where now his mausoleum is there and he began thinking and in those days there was a forest there and there was no sign of the grave was there. Friends told him “To today is festival day and all people are waiting that your honour will come to the house and will eat meals there. Why you are doing delay in this place.? ” He said “ He is smelling of hearts with this land. ”At that time he called the owner of the land and purchased land from him and he was asked to make his grave there. When Khaja Sahib reached on this point when he was shut, tears and he said: “ Where there will be the smell of the hearts will be there so then think how such persons were buried there.”

**The discussion about Sheikh Mahmood Moza Douz**

Then a discussion about Sheikh Mahmood Moza Douz was started and he said during this period if any person’s slave will run away, then that person will come to see him and would say “My slave was running away” and then he will ask the name of that slave and for some time he will use to think and he will say that he will get back his slave. But when you will find him, then he should inform him in this matter. In short, one day, one person came to see him and told him that his slave was running away. For some time he thought and he said “ He will get back his slave. But when you will find the slave, then he should inform him in this matter. ”After some days the slave was returned back, but that person did not inform him. After some days, that slave was running away again. The owner of the slave came to see the Sheikh and he has informed him all details. Then he said “ He used to say that he should be informed of this matter because the weight of this heart should away form it. ” The Sheikh was smiled and said that Sheikh Mahmood told the owner of the slave that “ When you have got back your slave and you have not fulfilled the condition so, this time, you will not get back your slave.”

## The discussion about five Darwesh persons

Then a discussion about Sheikh Fariuddin was started and he said “ Once five Darwesh persons came into his service and who were having hard natured persons. They said this and left that “They have wandered very much, but they could not find Darwesh persons in any place.” He told them “ To sit down there so that to show them Darwesh

persons.” However, they have not paid any attention and they left from there. He said “ You are going, but do not follow the way of the forest and go by another way. ” But they have acted against his instruction and they followed the jungle way. He was sent one person to them to find that which way they have followed for their journey. Then that person brought the news that they have to follow the way from the jungle than he began weeping very much like somebody is doing mourning. In short then he told that “ Four persons among them were killed by simoom and fifth one was reaching for one well and he was dying there by drinking very much water more there.”

There was some illness in the feet of Khaja Sahib so, for this reason, he was sitting by stretching his feet and he was excusing with the audience in this matter that there is some pain in his feet so he is sitting by stretching his feet. All persons in the audience prayed to Allah to give his life so that their life will be an attachment with his life.

**The discussion about Sheikh Fariduddin Attar and Sheikh Jalaluddin Tabrizi**

Then he said about Sheikh Fariduddin Attar that “ Sheikh Jalaluddin Tabrizi was seeing him in Neshapur. Perhaps on any occasion he was told this by Sheikh Bahuddin that he was seen Sheikh Fariduddin Attar in Neshapur. He was asking him for the address of any person of Allah. But I could not tell him. ” When Sheikh Jalaluddin heard this than he said on such occasion the address of Sheikh Shahabuddin why did not give him. Sheikh Jalaluddin said that “ The engagement which he

was seen in Sheikh Fariduddin Attar and against this the other engagements are useless.” During this period, Khaja Sahib said “ He has seen one master who used to say that he was seen Sheikh Fariduddin Attar and, in the beginning, he was found him in very worried condition on his steps. Then Khaja Sahib said, “ When there will be the available grace of Allah and which will be changing everything in good deeds.”

After that, he told About “ Death of Khaja Attar that he was martyred when infidel persons attacked Neshapur then at that time he was sitting with his 17 friends in the direction of Qibla (direction in which Muslims turn in prayer) and he was waiting for coming of the infidel persons for his martyrdom and at that time infidel person came there and started martyring his friends and in that condition he said “ How this sword of Qahari (anger)?.How this sword of Jabbari (mighty).? ” And when they began his martyring then he said “ How this sword of the favour of miracle and forgiving.”

## The discussion about Qasida (encomium) of Hakim Sinai

Then a discussion about Hakim Sinai was started and he said: “Sheikh Saifuddin Bakerzi used to say many times that he was becoming Muslim due to Qasida of Hakim Sinai”. And one person from the audience recited one couplet of Hakim’s Sinai Qasida (encomium).

After that, Khaja Sahib told “ One couplet with his holy tongue and said that this couplet is also

attached with the above-mentioned couplet.”

**The discussion about Ammarri (canopied seat on back of elephant or camel)**

I asked “What is Ammari.? ” He said which is generally also called Ammari and which is made first time by one person Ammar and people called it Ammaray as Ammari.

Then he said, “ Sheikh Saif Bakerzi used to say that if he would be taken where is his grave is there or anyone if he can bring him some soil from the grave so that I can use it as antimony.”

**The discussion about Qazi Minhajuddin**

On Wednesday of the 14th Ramzan month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion about Qazi Minhajuddin and his sermon was started. “He said on every Saturday without gap he used to go to hear his sermon. Subhan Allah (Allah be praised) with his sermon, advises and his conversation there will be very much pleased. ”

Later he said “One day he was become un-conscious like a dead person due to hearing of his sermon and advice. Before this, I never find myself in such condition in any Sama or rapture. This matter is related to the period when he was not becoming a disciple.”

After that, he said, “One dear person told him that he is not suitable for the post of judge, but he is suitable for the Sheikh of Islam.”

Then discussion about Auliya (pious person), Abdal (an order of saints) and Autad (category of saints comprising only four at any time in the

world) was started. I told that “ Just now I was heard by some person that which caused me hardened in his heart. ” He asked, “What is that.?” I told that “ He said that “ World there is established due to blessing of four Qutubs (highest cadre in spiritual pivot at axis) and Autad (category of saints comprising only four at any time in the world), 40 Abdals (an order of saints) and 400 Auliya (pious persons). It is ruled that when any Qutub dies, then in his place Autad is appointed from them and Abdal instead of Autad and from one pious person from 400 pious persons is appointed in place of that Abdal. And from general personal one pious person is appointed.” He said “ This is ordered that when there will be less one person for 400 pious persons, then nobody is not included, but there will be left 399 persons and again one more will be less than total will become 398 persons left. It is not possible that from the general person nobody could become their successor. Because the door of Velayat (saintliness) is closed. ” When Khaja Sahib heard this and said “ No, there are two kinds of Velayat is as follows.

1. Velayat Eman (saintliness of faith)

2. Velayat Ahsan (saintliness of favour)

That Velayat of Eman is available to every Muslim person. So Allah says in Quran “ Allahu Wali al-Lazina Amanu. ” Velayat Ahsan is that somebody has given the status of revelation and miracles or any other higher position.

**The discussion about Syedi Ahmed Mansour Hallaj**

On Saturday of the 29th Safar month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. The discussion of learned persons was started. I asked “What kind of man Syedi Ahmed was.? “ He said “ He was a pious person and he belongs to Arabia and it is customary in Arabian countries that pious persons are called Syedi. ” Also, he said “ He was lived during the period of Sheikh Mansur Hallaj. When Hussian Mansour was burnt and the ashes were flown to river Tigris. Then Syedi Ahmed was drinking some water from that river as felicity so for this reason, he got all blessings due to that water.”

**The favour to the thief**

On Saturday of the 29th Rabil-Awwal month, in the year 721 Hegira, I was sanctified to touch the feet of Sheikh Sahib. The discussion about good manners and nobility, character of Darwesh persons was started. He said “One night one thief was entered into the house of Sheikh Ahmed Naharwali and he search a lot but he could not find anything there. At last, when he was returning back from there, then Sheikh Ahmed called him to stop for a while, then from the loom he has given him seven yards cloth which was ready and he was thrown it towards the thief as he was a weaver by cutting and asked him to take it away. Next day along his parents thief put his head on the feet of the Sheikh and he was repenting from that work.”

**The evil spirit of Jinn or fairy**

On the Sunday of the 10th Rabil-Awwal month in the year 721 Hegira, I was sanctified to touch the feet of Sheikh Sahib. On that day, I brought one

child from my relatives to whom some time one thought to give him trouble God knows there was an evil spirit of the fairy on him or something other. I have explained all his condition and Khaja Sahib looked at him with mercy and told that he will become well.

After that, he told this story that “In Bukhara there was one boy to him Jinn and fairy used to give him trouble. Every evening whenever he will be there when they used to take him on the tree which was in his courtyard and then they left from there. For the safety of the boy, the parents put him in one room and locked him. But in the evening time, the boy was found on the tree. When they become helpless and worried in this matter than they took him in service of Sheikh Saifuddin Ba-Khaerzi and explained his condition. Sheikh Sahib told “ To shave his head and put a cap on his head. Then he told the boy “ To tell Jinn and fairy that he was become a disciple of Sheikh Saifuddin Ba-Kharzi. To show them his shaved head and show them his cap.” When they brought the boy into the house and again Jinn and fairy came there. Then the boy told them as per instructed. They said among themselves that “ Who was that un-lucky person that took him to Sheikh Sahib. ” Saying, thus they left from there. When Sheikh Sahib reached on this matter audience wept very much because it was a time of pleasure.

**The discussion about Sheikh Saifuddin**

After that, the discussion about Sheikh Saifuddin was started. He said “ When he was young and at that time he was against of the

learned and Darwish persons. He was used to deliver sermons. During his sermon time, he used to say bad things to that group. When this news reached to Sheikh Najamuddin Kubra, then he asked him to take on sermon meeting. The servants told him that " It is against expedient to go there. He used to say bad things to Darwesh and it may happen that he will insult you more there." They said many more things, but he was not agreed and at last, he has reached there. When Sheikh Saifuddin saw him, then he said too many things than before. As he goes on saying bad things to him then Sheikh Najamuddin used to move his head and used to say slowly "Subhan Allah" (Allah be praised ). How such there is ability in this young man.?" In short when Sheikh Sahib came down from the pulpit than Sheikh Najamuddin stood there and he went outside. When he reached to the gate and he turned his back and said still that Sufi did not come there and at that time Sheikh Saifuddin while tearing off his dress and making slogan and while splitting gathering he was falling at the feet of Sheikh Najamuddin. Sheikh Shuhabuddin was also present at that gathering and he was also fallen down on the feet of Sheikh Najamuddin. In short, both of them became his disciples. It is said that " When Sheikh Najamuddin came the house from the mosque, then on his right side with Sheikh Saifuddin and on his left Sheikh Shahabuddin were there with him on their feet. In short on that day, both of them were becoming his disciples and they shaved their heads. At that time, Sheikh Najamuddin told Sheikh Saifuddin that " He will get this world as well other world and even

more than this. ” And to Sheikh Shahabuddin, he told that “ You also get this world and the world hereafter and in both places he will get comfort. ” Khaja Sahib said “When Najamuddin came to the house from the mosque, then Sheikh Saifuddin was on his right side and Sheikh Shubuddin was his left side. Sheikh Saifuddin was removing his sock off the right foot and Sheikh Shubuddin was removing his sock off the  left foot. This is a sign of scholarly persons.”

After that, Sheikh Najamuddin asked “ Sheikh Saifuddin to go and live in Bukhara and I have given that area to you. ” Sheikh Saifuddin told that “ There are many learned persons are there and their overpowering and discrimination with the people of Marafat (mystic knowledge) and Darwish persons which are known to you. Then what will be his condition there.? ” Sheikh Najamuddin said that “ It is your work to go and other things we will see them.”

**The discussion Abu Ishque Gazardani**

On Saturday of the 26th Rabil-Awwal month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. Discussion Abu Ishque Gazardani was started and he said: “ His real name was Sheriyar and his title was Abu Ishaque.” Then he said “ He was belonging to a family of weavers and he used to live in one village. One time he was joining the threads and at that time, Abudullah Khaifif came there. God knows what was written on his forehead and which was seen by him. He said to him, “ To put his hand on his hand and said that he became his disciple.” Then he asked him to “ What

to do.? “ Sheikh Abdullah said “ Whatever you eat from that food gives it to others.” He accepted it. After that when he used to eat then, from that food he used to give in the way of Allah. One day three Darwesh persons came to the village and they did not stay and left of that village. There was thought in his heart to do service to them. At that time, he took three pieces of bread and ran behind them and he did call them from the backside and which is against the manners and he went before them and given them bread. These were people of hearts. They took bread and they said among themselves that “ This small person was doing his work. Now we have to do our work. ” One person said “ We should give him the world. ” The second person said “ No, because the world is the cause of the problems. He should be given, the more the world. ” The third one said “Darwish is brave,so give him both religiously and this world. ” Then Khaja Sahib said that “ Abu Ishaque was Sheikh of perfect condition who lived in his time. His attributes cannot be counted. When he was passed away from the world and from that time there was very much grace and comfort available in his mausoleum and even it is still available there and there is no limit on it. There is a gathering and there are different kinds of grace and gold and silver are available there.”

## The discussion Sheikh Ahmed Mashooq

After that discussion of Sheikh Ahmed Mashooq was started. He said “ Once in the season of winter for doing Chilla (40 days seclusion for mystic communion) he left from his house in the middle of

the night and he was standing there in the running water where there was a possibility of his death. And he said “ To Allah that till he will not know about himself that who is he? Then he will not come out of the water.” There came the voice in which it was said that “ You are such person from his intercession large number of persons will be to get salvation from the fire of hell that there is no limit to it. ” He said “ He is not agreed on this. ” Then there was a sound which came again in which it said that “ You are such person from his favour a large number of persons will be to get salvation and they will be sent to paradise. ” Sheikh Sahib said that “ He does not agree to this condition. He wants to know who is he.? ” There was a sound which came again in which there was ordered by Us that Darwish and Arif (mystic one having an intimate knowledge of god) persons who become Our lovers but We are your lovers and you are Our beloved. Then Khaja Ahmed came out of that place and went to the city. Who ever met him and see him and would say to him “ Assalm Alaik Ya Sheikh Ahmed Mashooq, ” Khaja Sahib when he was reached on this status then he wept very much. One person from the audience told that “Khaja Sahib did not use to perform prayers.” He told “Yes. One time when he was asked “Why he did not perform prayers.?’ He said “ He will be praying but without the verse of Fateha. ” The people told that “How is that prayer in which there is no recitation of verse Fateha. ” When they are very much request in this matter when he said “He will recite it. But he will not recite “Eyka Nabudu Yayaka Nastin. ” The people told “This should be recited. ” At last, when

he was standing for performing prayer and he has started the recitation of verse Fateha and when he was reached on “Eyka Nabudu Yayaka Nastin. ” Then from his body parts and small hairs discharge of blood started. Then he addressed the audience and said: “ He is like a menstruating woman and for him prayer is illegal.”

**The discussion about Sheikh Nizamuddin Abu al-Muaid**

On Tuesday of the 11th Rajab month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. In those days, there was a scarcity of rain. He told this story that “Once there was starvation in Delhi. Then the people have agreed and requested Sheikh Nizamuddin Abu al-Muaid to lead a prayer for the rain. All mankind left the city and Sheikh Nizamuddin Abu al-Muaid went to the pulpit and during a sermon he was taking the cloth from his sleeves and while looking at the sky started a movement of his lips than at that time drops of the rainfall started. When he started sermon and advice then rainfall was stopped. After that, he was taken the cloth and looked at the sky, then heavy rainfall was started there. When he was returned back to his house and he was asked “What was that cloth .? ” He said, “It was the edge of the shirt of his mother.” Then he said one story about her piousness that “ His cousin brother who is distant or nearby relative and who was a humorist and he sometime due to his kindness towards one’s relations he used to visit him and he used to joke and jesting with every person. Once he began talking of jesting with him, then he said “ Either do

not allow me to sit near him otherwise, he will go as a humorist and sinner from there. ” When he was saying these phrases with such humility that all of the persons began weeping there.

On Wednesday of the 29th Rajab month, in the year 721 Hegira, I was sanctified to touch the feet of the Sheikh. Once from him, he had heard the story of Sheikh Ahmed Mashooq that from many persons it was heard that Sheikh Mashooq is also called Mohammed Mashooq. So I asked him that day “Whether Mohammed Mashooq is right or Ahmed Mashooq? ” He said, “Ahmed Mashooq because his father’s name was Mohammed and his name was Ahmed.”

This was a spiritual person’s smell of musk and which is collected during a period of three years. The first part of ***Fawaid al-Fawad*** was collected during a period of 12 years and if in it the above period of three years is counted, then a total period of the collection will be about 15 years. If there will be life and if there will be the willingness of Allah will be there then from the river of grace I will get pearls and make its string and for the sake of those pearls I will become wealthy.

The End.

# Afzal al-Fawaid (Rahat al-Mohibin) Part one

Mausoleum of Hadrat Khwaja Nizamuddin Auliya in Delhi

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## Preface

This is a very old book which was written by Hadrat Amir Khusro about the speeches (malfuzat) of advice and discourses of his spiritual master Hadrat Khwaja Nizamuddin Auliya in following two parts.

1. Afzal al-Fawaid 2. Rahatal-Muhibin and these books were translated from Persian into Urdu language and the first time I am translating these books into English in the global edition.

This translation of the most ancient and celebrated Persian old books on Sufism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many other readers.

This is very lengthy book and it is available in two volumes as stated above and in *Hast Bahist* series in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details of advice by the spiritual master Khwaja Nizamuddin Auliya are added in this book. And also in this book there are some great achievements which are not yet known to the general persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavours of holy saints are added and these holy saints have passed away from the world some 8,00 years ago.

Even though this is very lengthy book, but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of the knowledge and information of the holy saints and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is very lengthy but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book *Muslim saints and* Mystics (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand for the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of the Islamic religious mission in all corners of the world as per tradition and practice of Allah's last prophet.

Hadrat Khwaja Nizamuddin Auliya in brief, was a great Saint of his time in the Indian Sub-continent and who did many great endeavours for the preaching and propagation of Islam in Delhi city upon becoming the caliph of Hadrat Khwaja Farid Ganj Shaker and he did the endeavours for the Islamic mission with the hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English first time, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book *Tadhikra al-Awliya* (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many

revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

## Afzal al-Fawaid

In this book the knowledge of invisibility, the treasure of pearls without doubt the advices which are such as rubies are available.

Khaja Sahib who was following the righteous way and who was king of learned persons on the earth and as well as he was Qutub (highest cadre in spiritual pivot) of the time. In this book the anthology of credentials and preaching are there. Khaja Sahib who was a lover of Allah and good slave of Allah and who followed comprehensive intellectual part of the knowledge as well as a religious branch of the knowledge.

Khaja Sahib who was a master in the science of the eloquence and in the system of reality. He was perfect in Islamic law and as well as in the religion of Islam. He was Sheikh of Islam and Muslims and the successor of the prophets and messengers of Allah and well known as Hadrat Khaja Nizamuddin Auliya,

Due to the dignity of the Prophet, Allah may give him a longer life so that Muslims will get benefitted by him. And we will get character from him. And for his ancestors Allah, may give them respect and honour and will connect them to the pleasure of Allah and I have collected from the treasure of his heart and whatever I have heard with his holy tongue of eloquence.

The words or meanings which I have recorded in this book are as per my knowledge and I have given this collection's name as *Afzal-Fawaid* and in this book different dates are mentioned on those dates I have kissed the feet of the Sheikh Sahib.

On 24th Zilhaj in the year 713 Hegira, this slave of weak and pathetic person Khusru son of Hussain and who belongs to the people of his shrine and who is collector of the meanings of his discussions and advises blessed the kissing of the feet of the Sheikh then he was given me a Turkey cap of four ends and honoured me by accepting my pledge.

On the day when I was present at his service and there was my desire to first to sit in his shrine building and if he will call then I will pledge to him. In short, when I sat in the shrine building, then his servant Basheer came out and said salam to me and he said Sheikh Sahib is saying there is one Turk is sitting outside and to call him to inside. So immediately I stood from there and accompanied along with the servant and put my head on the earth. He told me to raise the head. So I raised my head. He said with his holy tongue, " You did well and you have come to the good time in happiness." Then, with very much kindness and sympathy prayed for my condition and blessed the favour of pledge. He was giving me special umbrella and one four ends Turkey cap. At that time I have seen his miracle which I have mentioned in the above paragraph.

After that, the discussion about the pledge in the service of the master was started and then he said with his holy tongue that " On the day when he was pledging with Hadrat Fariduddin Ganj Shaker, then he said Moulana Nizamuddin I was intended to give velayat (sainthood) of India to some other person. But he heard a divine call in which it was said: " We have kept this grace for Nizamuddin Badayuni and it will be kept with him only so leave

it.” Then, with very much kindness and sympathy he paid attention to my condition and he has placed four ends Turkey cap on my head and then he told the story of the Taqia, which is a type of cap which has four ends and its details are as follows.”

1. Shariat (Islamic law)
2. Tariqat (spiritual path)
3. Marifat (mystic knowledge)
4. Haqiqat (reality)

So one who will be firm in this matter, then it will be right for him to put the cap on his head. When this discussion was in progress, then Moulana Shamsuddin Yahiah, Moulana Burhanuddin Gharib, Moulana Fakheruddin came there and put their heads on the earth and they sat there. Then Khwaja Sahib told with his holy tongue as follows.

1. One end Turkey cap
2. Two ends Turkey cap
3. Three ends Turkey cap
4. Four ends Turkey cap

After that, he said about the origin of the cap that “ He was hearing from the holy tongue of Hadrat Fariduddin Gunj Shaker that in the book of Khwaja Imam Abul Lais Samarqandi it is mentioned narration by Hasan of Basra that one day the prophet of Allah was sitting and around him there were sitting his companions and at that time angel Gabriel came there and put before him four black feathers. And he said that there is a command of Allah that these are four black feathers from the heaven and you put them on your holy head and after that to be given them to any of your companions and make them as your caliphs. The

prophet of Allah puts those feathers on his head, then after putting down one Turkey cap from his head and put it on the head of Hadrat Abu baker (R.A.) and told him this is your cap. And second Turkey cap he was put on the head of Hadrat Umar bin Qattab (R.A.) and he said this is your cap. And third Turkey cap he was put on the head of Hadrat Usman bin Affan (R.A.) and he said this is your cap. And fourth Turkey cap he was put on the head of the king of the pious people Hadrat Ali bin Taleb (R.A.) and he said this is your cap."

After that, he said " About categories of the learning persons and the categories of pious persons of the Junadia said that it is known to them that the cap's origin is from Allah because it was first time awarded to the prophet of Allah from the court of Allah and from him it was available to them. As in the same way in the night of accession, the saintly dress was given to the prophet of Allah."

After that, he said " One Turkey cap was put on the head of Hadrat Abu baker Siddiq (R.A.) and which was used to keep by Abadals (an order of saints) and Siddiq (truthful) and cap's aim is that, except Allah, there should be no thought about anything in the heart and he should be away from all works of the world then they will become eligible for it. Otherwise, they become false and cheater. This cap's right is in them due to their belief of innermost from beginning and will be enlightened with light of marifat (mystic knowledge). And they will get the goal of the manifest and innermost. When the person of the cap will become seeker of the world, then Allah

will be away from him. Then he became false at that time and he is not true. That turkey cap, which was put on the head of Hadrat Umar bin Qattab (R.A.) and which was used to put on the head of the worshippers, Autads (a category of saints comprising only four at any time in the world) and some Mansuri saints. The aim of this cap is that when one person who put this cap on his head, then he should leave the world and he should become Zakir (one who remembers). And except of invocation of Allah, he should not engage in another thing. If he will get legal thing, then he should not save and keep it with him by the evening time and spend it all. He should not go to the creatures and the world and he should be away from them. Then such person will become right to wear the two ends Turkey cap. Otherwise, he will be involved in the misleading. The three ends turkey cap which was put on the head of Hadrat Usman bin Affan (R.A.) and which is used to be worn by Zahed (ascetic) and persons of surprise, categories of learned persons, and usually wear by the wise persons and the aim of this cap first is that to leave the world and leave all lust, sweat, and greed and secondly to keep the heart free from all luxuries, lust, greed. Secondly greed of heart, malice, hatred, obscenity, pretence and bad qualities. Thirdly, to disconnect from the creatures and connect himself with Allah. When his condition will be such then he will be legal to wear this cap. Otherwise as per categories of saints of Junaidia he is declared as false person.

The four ends Turkey cap, which was kept on the head of the prophet of Allah and which is worn

by Sufi Sadat (prophet's descendants through his daughter Hadrat Fatima (R.A.) and very important personalities. Its aim is the wealth of the felicity. And whatever there is in 18,000 worlds all such is kept in this cap. But upon wearing it one, should keep away from four things so that wearing of this cap of four ends will be right for him and he should become safe otherwise on the day of judgement he will be included in the following persons among, conformist, opponent, guilty.

The four things are as follows.

1. Leave world and leave of the company of wealthy persons.
2. Do not talk except the innovation of Allah
3.To be away from looking at the others and do not become person of the others, and so that not blind in this matter.

When Khaja Sahib was reached on this point than he was shutting tears very much so there was effected on the audience and he has repeated one couplet in the Persian language.

4. The fourth things are to clear the heart from the love of the world. When the love of the world's foil will be clear from the heart and there will establish agreeable condition toward Allah and then there will be no unrelated thing in between him and Allah. And he will be singular with Allah and he will become unrelated to the persons. Then at that time, this four ends cap wearing became his right."

After that Khaja Sahib shutting tears and he said " It will be good if the veil will be removed in between and the secret will be known and strangeness will be away. And there will be calls that he will see from Him and hear from Him. And

speak with Him. And when he will reach at such place then he will feel pleasure of the endeavours and revelation. So to keep a cap on the head, then it will become right for such persons."

The excellence of the day Ashura

On the Wednesday of the 25th Muherram month in the 713 Hegira year I was sanctified to touch the feet of the Sheikh Sahib. Moulana Wajihuddin Paheli, Moulana Burhanuddin Gharib and other persons were present in his service. Then a discussion about excellence of the day of Ashura was started. He told with his holy tongue " There is no such excellence of another month than month of Muherram. Because the prophet of Allah told to Hadrat Ali bin Ali Taleb (R.A.) " Oh: Ali if you want to observe fasting, which is less than obligatory, but have more excellence than to keep fasting in the month of Muherram. Because Allah was accepted forgiveness of Prophet Adam (A.S.). And one who will repent in this month, then Allah will accept his forgiveness." Then he said " He was heard with the tongue which is important, like the pearls of Sheikh Fariduddin that Qazi Hameeduddin Nagori write in his book *Rahat Arwa* that the prophet of Allah said, " One who keeps three days fasts continuously on Wednesday, Thursday, and Friday then Allah commands to write in his record of deeds the worship of nine years and such numbers of bad deeds will be removed from his record of the deeds. "

After that on this situation he said " In recitals of Sheikh Bahauddin Zikeria that one who observe fasting on the day of Ashura (10th Muherram) then Allah will give command to write such worship in

his record of the deeds in which there will be fasting on the day time and doing worship and the waking up in the night. One who observes the fasting of Ashura, then he will get a reward of 10,000 angles, 10,000 Haji persons and 10,000 martyrs. One who keeps fasting on the day of Ashura or breakfasting of any believer then he is like such person who have provided meals with full of stomach to all Muslim nation. If one who will put his hand on the head of an orphan, then he will get the reward of the heaven as per number of hairs on the head of that orphan. ”

Then he told with his holy tongue “ Khaja Zanon of Egypt who wrote in book *Dalil al-Salkin* that in saying of the prophet there it is mentioned that one who will incur more expenditure for his family members on the day of Ashura then till the next year Allah will enhance his sustenance.”

After that for some time discussion was started about knowledge and its excellence and Moulana Burhanuddin was present in the service of Sheikh Sahib. He was paid respect and said that knowledge is great grace. He said “Yes’, I have seen in the book *Asar Tabaien* that Abdullah bin Masood (R.A.) was mentioned tradition that the prophet of Allah said knowledge is having two branches. If the person of knowledge will be some worse before then he will become good and if he is miser then he will become generous. If he will be darwesh, then he will become wealthy. If he is disgraced then he will become respectful. If he is far, then he will become near to Allah. If he is harsh then he will become soft. If he is slenderer than he will become sweet talker. If he will be weak, then

he will become heavy. If he is shameless then he will become a person of modesty. If he will be a person of little known then he will become famous. If he is person to show, then he will become a person of Allah."

Then Khaja Sahib said with his holy tongue the prophet of Allah said, " The person of knowledge will shine as the moon on the fourteen on the day of judgment."

In this situation he told this story " I have seen the tradition of Abu Maz Sanjari in the book *Kitab al-Arifin* that Allah was written the fate of the persons 50,000 years before He created the sky and the earth when the empyrean was on the water and which was not yet established. To demand legal sustenance and to keep away from illegal sustenance."

After that, he said Yahiah Maze Razi told Huzefa that the prophet of Allah said, " The learned of the persons of his nation are kinder than parents to them because the parents give them warning of the worldly fear and fright to their children and save them from the fire. The learned persons of the nation of the prophets of Allah will keep them safe from the fire of hell and fear of the day of judgment. After that, he told to sit with them and to follow their qualities is the guidance of Allah. To leave all things of the world and to obtain first the knowledge."

After that on this situation he said he was heard by the holy tongue of Sheikh Fariduddin " The prophet of Allah said he was heard by the angel Gabriel and the angel Gabriel was heard by angel Israfiel and angel Israfiel was heard by Allah

that the person who will walk of two yards in demand of the knowledge and sit with the learned persons and if he will hear from them two matters then Allah will grant him paradise."

**The Fasting on the Baiz days**

On the Thursday in the 10th Muherram month in the year 713 Hegira year I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shamsuddin Yahiah, Moulana Fakheruddin Razi and Moulana Wajihuddin Paheli were present in his service. The discussion about six days of the fasting of Shawwal month was started. He said with his holy tongue " One who will observe six days fasting. Allah created eight heavens and he will give command that on every gate for him to make 1000 palaces of red ruby. And in every place there will be a thing which is produced there which is not seen by any eye and an ear did not hear. The prophet of Allah said, " I swear in the name of Allah who send him for the rights of slavery and one who will observe the six days of the fasting in the month of Shawwal and for this angel will call him from the sky and say "Oh: man Allah was forgiven your past sins and you now start your work again."

After that, the discussion about the fasting on the Baiz days was started. He said with his holy tongue " When Prophet Adam (A.S.) was sent down to the earth from the paradise, then at that time all his body parts were becoming black. When Allah was accepted, his repentance, then there was a command to observe fasting on the date of 13th, 14th, and 15th of the month.

In observing the first fasting on the 13th date his, one third of body colour was becoming white.

In keeping the fasting on 14th date his body colour of two third was becoming white. On observing the fasting on the 15ht date his, body colour was becoming fully white.

After that I was paying respect to him and I said that I was heard by the tongue of master that once somebody asked in the service of the prophet of Allah to inform about such fasting for which he will get more reward for it. The prophet of Allah said, " To observe three days fasting in every month, then it will happen like that you have observed fasting for the whole year." He said " Indeed it is like that."

Then he said as per this situation " In the recitals of Sheikh Shabuddin it is written that the prophet of Allah said that one who will observe fasting for three days every month, then he will become like such person who will observe fasting of all time and on the day of judgment due to his intercession 70 persons from his family will be forgiven and when he will rise from his grave then his face will be shining like the moon of the 14th moon."

The prayer on the night of Eid (festival)

After that, the discussion started with a prayer on the night of Eid al-Azah (sacrificial festival) then he was told with his holy tongue that the prophet of Allah said " One who will prayer on the night of Eid al-Azah ten rakats as follows.

In every rakats after verse of Fatiha to recite ten times verse Iqlas. After performing this prayer to send 100 times blessing on the prophet. Recite 100 times Istaqfar (asking for forgiveness from Allah through repetition of formulas).

Recite 100 times, the phrase “Subhan Allah” (Allah be praised) from beginning to end.

If that person will pray for the nation of prophet Mohammed (peace be upon him) then Allah will accept it and with the blessing of this prayer, he will get sight of Allah.”

The prayer on the night of Eid al-Fitr (Ramazan festival)

Then he said in this situation that in the recitals of Sheikh Saifuddin Bakherzi it is written that “ One who will prayer on the night of Eid al-Fitr twelve rakats with three salams as follows.

In every rakat to recite verse Fateha one time and five times verse Iqlas. Then till next year for every night and day it will given reward of one year’s worship by Allah. If he will die in that year, then he will be dying among deaths of the martyrs. And for each rakat he will give a reward of nine Hajjs and Umra (off-seasonal pilgrimage to Mecca). And his prayers will be accepted. And his heart will be un-occupied. And he will be free from the punishment of the grave. And on the day of judgement he will be under the shadow of the empyrean. Then he will give command to enter into the heaven along with his family members.”

On the Wednesday of 12th Muherram month in the year 713 Hegira year I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shabuddin Merati was present in the service and he paid respect him and he told in the month of Shaban there are orders for many prayers. He said “Yes”. Then he said “ One who will perform this prayer of 12 rakats in the first night of the month of Shaban as follows.

That in every rakat to recite one time verse Fateha and 15 times verse Iqlas, then Allah will give him a reward of 12,000 Muslim soldiers and he will become as such clear that like that he was just being born from the womb of his mother and if he will be dying then he will get the status of martyr."

In this situation he told this story that Hadrat Hasan Basri narrated from Hadrat Ali bin Ali Taleb (R.A.) that the prophet of Allah said " One who did many sins and if he will ashamed of them and if he want to do repentance, then he should take a bath in the month of Shaban on the Monday and when there will be a fall of Monday night then after performing Eisha prayer he should say 70 times Istagfar (asking for forgiveness from Allah through repetition of formulas) then his sins will be forgiven."

After that, he said in the book *Haqaiq* he was seen that as per narration of Hadrat Shibli that the prophet of Allah said " On the first night of the month of Shaban angel Gabriel came to him and he said "Oh: Mohammed (peace be upon him) tonight Allah opened three hundred gates of the mercy. And tonight all believers except magicians will be forgiven. Then I left outside and sat in the empty place and praised for Allah and in his presence prayed and spent four parts of the night. Angel Gabriel came again. And he said oh: Mohammed (peace be upon him) to lift your head and to look at the sky. When I looked at the sky and find the gates of the sky were open. At the gate of the second sky one angel was saying that person is lucky one who will prostrate before his Sustainer. At the gate of the third sky the angel was saying that person is

lucky one who will pray. At the gate of the fourth sky the angel was saying that person is lucky one who weep with fear of Allah. At the door of the fifth sky one angel was saying that person is lucky one will praise Allah. At the door of the sixth sky one angel was saying that person is lucky one who remember Allah. At the door of the 7th sky one angel was saying that is, any person is there who demand from us and we will fulfill his desire or anybody who desires forgiveness so that we will forgive him."

After that Khaja Saheb told with his holy tongue that " In the month of Shaban in the first night all deeds of the men are present before Allah. In that night distribution of sustenance is done. So the men should not be careless in that night. But he should busy in glorification, reading of the Quran, and prayers so that he should not be away from this felicity. Khaja Sahib was explaining these benefits and at that time Malik Mohammed Gheyas Puri along with three more people were coming in the service of Sheikh Sahib and paid respect. He was ordered to sit there. When they sat there, then he was called his servant Iqbal and told him " To bring some muskmelon which is kept there and put before Malik Mohammed and which he was brought. Then he said to bring some sugar candy and dates which are kept there so bring them there." Which he was brought there. Then he said " It should be given to these dear people. Then all four persons put their heads on his feet and they said whatever they want they have got. We have thought out these things in their hearts which you have given to us."

After that Khaja Saheb told one story in this situation that “Once in the service of Sheikh Fariduddin came seven darwesh persons and everybody thought separate meals in their hearts. He was provided meals before them as per their desires. All of them accepted that since 20 years they have been in search of a man of Allah and accepted him and there was no such person was found a person of Allah than him as per our desire.”

Then the discussion about piousness of Moulana Fakheruddin started and he said “ He used to grind wheat for a period of 40 years by himself and he did not ask to anybody. When he was asked there are many of his servants are there and why he did not ask them. He said why he will give this reward to them. Why he doesn't take it with him.”

Later about his piousness, he told this story that “ Once there was no rainfall in Delhi so he stand in the pulpit and took the pitcher from his sleeve and hold it in his hand and he looked his face toward the sky and requested “ Oh: my Sustainer till this pitcher will not be filled he will not get down from the pulpit.” Upon saying this there was such heavy rainfall that which was not stopped it for three days and nights.

After that one dear person told “ He was present in the service of Moulana Shabuddin and he was used to perform prayers in the loneliness and he did not perform prayers in congregation and he told with holy tongue “Yes it is right. Before this the prayer is not performed in congregation, it was not

legal. In congregation prayer there is a very much reward for it."

In this situation he said " One who will perform the prayer of Zuhr (early afternoon) in the congregation then on the day of judgment Allah will put all mountains, rivers and animals of the world in one side of the weighing machine and will put the reward of the prayer in another side of the weighing machine then the side of reward will be heavy.

One who will perform the Asar (late afternoon) prayer in congregation and who will stay there in the mosque till the Maghrib (evening) prayer, then Allah will give command on the day of judgment will put empyrean, chair, tablet and pen, all angels and the prophets will bring and put on one side of the weighing machine and there will keep the reward of two prayers on another side of the weighing machine than the other side of reward will be heavy."

After that, he said, " One who will perform Eisha (night) prayer in congregation, then Allah will command that in his record of deeds will be written reward of 1,000 prayers for each prayer and he will be among the persons who wake up in the nights."

Then on this related situation he told a story " One who will perform the Fajr (morning) prayer in congregation and he will sit there till the sun rise in the remembrance of Allah, then if he will perform Israqh (mid morning) prayer, then there will be command of Allah and then from the sky there will come 10,000 angles it means total 70,000 angles of light will come down by holding the trays on the earth. Then Allah commands that this is my special

person and who was performing prayer for Me and whatever sin, he was doing so He ignores it. So that he can start his work again." Khaja Sahib was explaining these benefits during that time Sheikh Usman Sayyah, Sheikh Jamaluddin Hansavi, Moulana Burhanuddin Gharib and Hasan Maimandi along with his friends came there and paid respect. He said sit down and they all sat there. That day was very day of comfort, then the discussion about mystics persons was started. He told with his holy tongue that " When Zanon of Egypt was repented and he was boarded in one boat in which there were some merchants were also there. Suddenly the boat was began drowning so Khaja Sahib prayed for it so it was not drowned in the water. When the boat reached into the whirlpools, then somebody was lost his one Dinar. And all of them were agreed that nobody didn't take it and perhaps this dervish was taken. So they misbehaved with him. Khaja Sahib was surprised and he was looking at the sky and said " Oh my Sustainer if my repentance is acceptable, then they should get back their Dinar. So that he will be clear in this matter." Immediately there was a command to the fishes in the river and every fish came to the surface of the water with one gold coin in their mouths. When the people saw this, then they asked for his forgiveness that they have made mistake. Khaja Sahib took one Dinar from one fish and thrown it towards them and he left from there."

After that Khaja Sahib told one related story " On the day when Khaja Fazil bin Ayaz was repented, then the goods which he was looted from the persons and he explains that on the day on

which he was repenting he called everybody and returned back their goods and made them happy. Among them there was Jew person and who was not in agreeing condition with him and not become happy with him. Khaja Sahib tried his best and requested him very much in this matter. In short, that Jew person told him if he will give a handful of gold from the soil of his feet, then he will be happy with him. He was given him soil from his feet immediately. On that day the Jew person was becoming a Muslim and he said "He was seen which was written in the Torah that whose repentance is accepted, then if he will hold the soil in his hand then the soil will turn into gold. Now, due to his re-search it was known to him that your repentance was accepted. He did not desire soil, but he wanted to see whether his repentance was accepted or not.? Then he was happy with him. When you laid your hand on the earth and it turned to gold, I knew for sure that your repentance was a reality and that your religion is true."

Khaja Sahib was asked Hasan a chorister that dear persons are present so sing something. When Hasan was started Sama (ecstasy) singing, then Khaja Usman Sayyah and Sheikh Jamaluddin Hansavi stood and began dancing and from the time of mid-morning till the early afternoon (Zuhar) they were busy with dancing and when they finished then everybody was given one dress. I was given white cap.

After the discussion was started that the man should not eat anything of another person without his permission and it should not be taken away.

Then Khaja Saheb shut, tears and he told that " Upon death of Hadrat Shibli the people saw him in a dream and asked him what treatment he was met with Allah there.?" He said "Like the treatment of the friends. But there was a severe punishment in which he is still involved in it. That one day he was going to see somebody and there have been piles of wheat before him and I was grinding one grain of white wheat into parts in his teeth, then there was a command of Allah " Oh: Shibli without asking permission from persons you used to grind of the grain and tear to pieces and so on this issue he is in the condition of surprise that what he will give an answer in this matter on the day of judgement."

On the Wednesday of 20th Muharram month in the year 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about prayer of Chast (mid-morning) and its reward was started and he said with his holy tongue that in the book *Asar Auliya* it is mentioned that the prophet of Allah said, " One who will pray this prayer one time in his whole life, then Allah will record the worship of 70 years in his record of deeds and his sins of 70 years will be forgiven."

After that, he said he heard with the holy tongue of Sheikh Fariduddin that " One who will pray this prayer every month, then he will be given a higher status in the heaven. The method of performance of this prayer is as follows.

Four rakats with one salam

In every rakat after verse Fateha to recite any verse which one have remembered and then to recite 15 times 'Subhan Allah', to recite 3 times 'Rabbi al-Azim', 15 times to recite pharase from

‘Subhan Allah’ to till its end and raise his head and say ‘Sami Allahu Liman Hamda’ and to recite 15 times pharase from ‘Subhan Allah’ to till its end and go into prostration and to recite 10 times ‘Subhan Rabbi Allah’ and in the second prostration also recite 10 times ‘Subhan Allah’ and in this way he should perform four rakats of prayer and in every rakat to recite 75 times pharase from ‘Subhan Allah’ to till its end. Then except the willingness of Allah one should not demand anything and heaven, etc. and should not demanding because this prayer is very holy.

**The discussion about prayer of the Saturday**

After that, he said “ He was seen in the recitals of Sheikh Usman Haruni that as per narration of Hadrat Abu Harara that one who will perform this prayer on Saturday of four rakats as follows.

In every rakat to recite one time verse Fateha and three times verse ‘Qul Yahul Kafiron’ and when he will finish this prayer, then he should recite one time verse of the throne, then for the virtue of this prayer in his account of the deeds as per number of all Jewish men and women’s one year worship will be recorded and in which observing of fasting on day time and worship during night time while standing. He will become like that person one who freed all nation of Prophet of Mohammed (peace be upon him) and he was reading Tora, New Testament and Psalms of David and Quran. On the day of judgment Allah will give him 1000 scarfs to wear on his neck and he will be sent to the paradise along with prophets and martyrs without any accountability.”

**The discussion about prayer of the Sunday**

After that, he said about the recitals " It was written there as per narration of Hadrat Abu Harare that one who will pray 4 rakats on Sunday as follows.

In every rakat to recite one time verse Fateha and "Amana Rasul" one time, then Allah will add reward in his record of deeds as per number of all Jewish men and women's one year worship and also 1000 Muslim soldiers, 1000 prophets and 1000 martyers and on the day of judgment there will be such distance in between him and hell will be that there will be 1000 trenches and its every width will be in distance of the journey of the way of 500 years and for him Allah will command to open the gates of eight heavens."

After that, he said " One sinner person was dying in the period of Khaja Abdulla Sohail Tasteri and then he saw him in his dream that he was walking in the heaven. He asked him that " You were offended and sinner and from where you were getting this wealth.? " He said " He was used to perform four rakats of Chast prayer (mid morning) on the Sunday, so there was command of Allah that he was forgiven for the sake of this prayer."

Then he said " In the recitals of Sheikh Bahauddin Zikeria Multani he was seen that Hadrat Umar bin Qattab said that one who will perform prayer of two rakats on the Monday and in every rakat he should recite verse Fateha one time and one time verse of throne and one time verse of Iqlas and after finishing of the prayer, he should demand for the forgiveness of his parents ten times and send ten times blessing on the prophet of Allah

then Allah will grant him one pearl palace for him in which there will be seven rooms in it and in every room's width will be seven hundred hands. The first room will be made of silver and second will be gold and third will be made of pearls, fourth will be made of topaz and fifth will be made of ruby and sixth will be made of pearls and seventh will be made of light and in every room there will be one houri on the throne who will be wet from legs to knees of saffron and from knees to chest will be of musk and from chest to neck of ambergris in grey colour and from neck to head will be of camphor and decorated and adorn in white colour."

**The discussion about prayer of the Tuesday**

After that, he said he was seen " In the recitals of Sheikh Qutubuddin Bakhtiar Kaki that Hadrat Maz bin Jabal narrated that the prophet of Allah said " One who will pray two rakats on Tuesday on which day Allah made rain and on that day Satan came on the earth and for him the gates of fire of hell were opened and on that day the angel of death was allotted the duty to seize souls of the men and on that day Habil was killed Abel and on that Prophet Ayub (A.S.) was suffered in the illness. The method of prayer, of two rakats is as follows.

In every Rakat to recite one-time verse Fateha and one-time verse Tin and one-time verse Iqlas and one time Mazutin.Then Allah will grant him good deeds equal to the drops of the rain fall and one golden palace and seven gates of the fire of hell will be closed for him and he will get the reward of Prophet of Adam (A.S.) Prophet Musa (A.S.), Prophet Haroon (A.S.) and Prophet Ayub (A.S) and for him, the seven gates of the heaven

will be opened. He will be free and safe from all problems and calamities."

**The discussion of the prayer of the Wednesday**

After that, he said " He was seen in the recitals of Sheikh Bedridden Ghaznavi that Hadrat Maze bin Jabal narrated the prophet of Allah told that one who will pray of the Wednesday and on that day Allah created darkness and light. The prayer of two rakats is as per following method.

In every Rakat after verse Fateha to recite one time verse "Eza Zulzelat Araz" and three times Sura Iqals, then Allah will remove darkness on the day of judgment and in the grave and will grant one year's worship in his record of deeds and the white record of deeds will be given into his hand."

The discussion of prayer on Thursday

Then he said " Allah created heaven on Thursday and one who will perform two rakats as follows.

In every Rakat one time versa Fateha and five times verse Ezaja. When he will finish Aser (later afternoon) prayer, then he should recite 40 times "Qull Wal Lahu Ahad' and asking forgiveness of Allah and so, for this reason, Allah will grant him one palace in the heaven in which there will be 70 houris will be available there and equal numbers of angel's one year worship reward will be given to him and for every verse there will be a reward of 10,000 martyrs will be written on his account."

The discussion of prayer of the Friday

After that, he said " Hadrat Maze bin Jabal narrated that the prophet of Allah said one who will

perform the prayer of two rakats on Friday as follows.

In every Rakat one time verse Fateha and 100 times verse of the throne and 100 times sura "Qull walhu Ahad" and after performing the prayer sit and read the following prayer seven times.

"Ya noor al noor ya Allah ya Raheem ya Rahman ya Hai ya Qayyum aftah abwab rahmatak magrifatak wa min ala yad khul janti al-hataqi min al nar."

For this, Allah will forgive his seventy big sins and grant him 96 grades in the heaven."

Then a discussion about learning persons was started and he said " Once the prophet of Allah was asked by the angel Gabriel about learning persons and he said " Oh: prophet of Allah, the learned persons are the lights of your nation. That person is very lucky who will know their rights. And who will think them as friends of the reality. Then we witness that he is a person of the heaven and who think them as an enemy, then that person belongs to the fire of hell."

Then he said " He was heard by with the holy tongue of Sheikh Fariduddin that one who will not become sad at the death of the learned person then that person is a hypocrite. In the world there is no such calamity than the deaths of the learned persons. When among learned person or vulnerable person, one who will die then all the things which are in the sky and the earth will weep for him. Every angel will weep for him for 70 days. That person is not Momin (faithful) one who will not become sad at their death. One who will be sad, then Allah will give him a reward of 1000 saints and

learned persons. After that, he said one who will disrespect any Sheikh or learned person then he will become a person of a curse and a hypocrite in this world and here after .”

On the Wednesday on the 14th of the Safar month in the year of 713 Hegira I was sanctified to touch the feet of the Sheikh. The discussion about slaves and subordinate persons was started and he told with his holy tongue, “ It is informed that one day somebody came in the service of the prophet and asked “ Oh: prophet of Allah there are many slaves with me and how many mistakes I will pardon for them daily.? He said to pardon their 70 mistakes daily and if it will be 71 then to redress it also.”

On this related situation he said “ Once Moulana Keithli came to see him and at that time there were meals ready and he asked Bashir to bring it. But he was delayed in bringing the meals. I had a small cane with me and so I strike on his back. Moulana Keithli told “Ah” as such that he was feeling that strike on his back. I asked him why he did like in this matter. He immediately removed his shirt and shown his back and I was saw that there was an effect of the cane on his back. Then he said to think them as dearer than themselves. Because in them, they do not have the ability to understand anything.”

Then Khaja Saheb said “ I have seen in *Asrar Auliya* that the categories of learned persons write that the servants should be given such meals which are eaten by themselves. And that cloth should be given to them, which will be worn by themselves.

Because they are also having the status of the man of the flesh.”

After that on this related situation he told this story, “ It was the habit of Sultan Shamsuddin that he used to engage in the worship of Allah in the midnight. And when he will wake up, then he will take water by himself and do ablution and he will not wake up the slaves persons. When he asked the reason in this matter, then he said why he should give such difficulty to them and wake them up from the sleep.?”

Later the discussion about older persons was started and he said the prophet said “ One who will not favour on the younger and who will complain about olders then that person is not among us.”

After that, he said “ When the prophet of Allah will find an older person on the way, whether they may be Jews or Muslims then he used to respect their white hairs and he should not walk before them and he said that in whom there is a sign of the light of Allah then should not walk before them.”

Later he told with his holy tongue “ Allah made expedient of respect of that old person who was becoming an older hair person in the condition of Muslim. Because in Tora there is a command “ Oh: Musa respects the older persons and when they will come then stood for their respect and when you see young people walking before the older persons or drink water before them than understand that the mankind is away from the comfort. Because when there will be such condition prevailing then there will be no good being in that city.”

After that, he said again “ He was heard with his holy tongue of Sheikh Fariduddin that one time

he was sitting in the service of Khaja Qutubuddin Bakhtiar Aushi, then Khaja Sahib was looking many times on the outside and used to stand. So in this way he was done like this six or seven times. I was asked the reason for it. Then he said there was sitting one older person at the gate when he will look at him, then he will have to stand for him and which is expedient. So for the respect of the white hairs he was used to stand."

Then he told this story " It was the habit of Sultan Moizuddin Mohammed bin Sam that when an older person will present in his service then he used to stand to pay him respect. He used to do his work for which that person will visit him. The minister told him " Doing such thing is not worthy of him.?" He said " Do you know the reason of it.?" He said "No." He said " Because he stood for the respect so that on the day of judgment his account of deeds may be settled among them. And for their sake he will be safe from the fire of hell. And for the sake of the blessing of that light, Allah was given additional light from his light to that white hair and he will be given salvation there."

Later the discussion about the neighbourhood was started and he was told with his holy tongue " The prophet of Allah said, angel Gabriel told him many rights of the neighbourhood that he was in doubt in this matter that the neighbour will get perhaps share in the inheritance."

After that I told that I have seen it was written in *Tadhkera al-Auliya* that Hadrat Ba-Yazid Bustami had one neighbour who was a Jew and he was on the journey and his wife was pregnant and who delivered a boy. She had nothing with her that she

should light the lamp in the house. Due to darkness that, the boy used to weep. When he heard this information then he used to buy oil from the grocery shop and used to give her oil to that Jew woman. After a long time when Jew came back then his wife told him all details in this matter so he was ashamed for this. And he came in the service of Khaja Sahib and he said to him that you have done great favour. He said it was the duty of neighbourhood and which is big right. Upon hearing this, he was become Muslim."

After that, he told this story " There was one Jew who was a neighbour of Khaja Ba-Yazid Bustami and when he asked why he did not become Muslim.? " Then he said " If Islam is that which is available to Ba-Yazid then he could not follow that religion and if it is that which is available to you and from that Islam he is ashamed of it."

Then he said the prophet of Allah said, " Until the neighbour will be in the condition un-fearlessness then the faith cannot be correct."

Then he said " This is right of the neighbour is that when the neighbour will ask for a loan, then to give him and if he needs anything then you fulfill his needs. And when he will ill, then visit him in this matter. If he is in difficulty, then console him and when he will die then you should attend his funeral prayer and go along with it."

Later Khaja Sahib told with his holy tongue that the prophet of Allah said, " One who believe in Allah and on the day of judgment, then he should not give any trouble to his neighbour because the right of the neighbour is like the right of the parents."

On the Monday on the 16th of the Safar month in the 713 Hegira year I was sanctified to touch the feet of the Sheikh Sahib. The discussion about judges was started and he told with his holy tongue that " Judge and judicature are a good thing, but the condition in it that there should know to fulfill the right of justice because it is a work of the successors of the prophet."

After that, he said he was seen written in *Hadaya* that Hadrat Abdulla (R.A.) Masood narrated that the prophet of Allah said, " One who was made a judge he is like that person who was slaughtered without the knife." This hadith (saying of the prophet) was told by the prophet of Allah on the situation when he was coming back from the accession. And he said " When the fire of hell was brought before him, then he was seen that in the mill of fire many heads with turbines were being grinding there. He asked "Oh : Gabriel, whose heads are these? ". He said these heads of those judges who did work with a show and bribe and then the prophet told this saying which was as explained above.

Then Khaja Saheb said " There was an offer of the post of judge to Imam Abu Hanifa but he did not accept it. And he said he is not suitable for this post. So caliph was imprisoned him. And he was in the prison for a period of one month. And during this period, it was sent message to him to accept the post of judge, but he was not agreed in this matter and he used to say that he could not do this work. After that he brought before the caliph then the caliph told him that you are the leader of the Muslims and there is no better person than him

available who can be given this post. He said he was coming to known for the saying of the prophet that the prophet of Allah prohibited in this matter. Then how he can reject the saying of the prophet of Allah. Which is saying of the prophet of Allah and that cannot be rejected. Because there will be disobedience and disobedience person is not suitable for the post the judge. The saying of the prophet of Allah is as follows.

It means one who made judge will be slaughtered without a knife. Then he said, " So you please tell me what should I do in this matter." And when he was heard this saying of the prophet of Allah then he has freed him immediately.

After that Khaja Sahib shut, tears and he was praised so much about the honesty of Imam Abu Hanifa then he told this story that Imam Ahmed Hanbal who was the founder of the school and he was always used to eat dry bread. One day there was no yeast in his kitchen and it was searched very much there and there was a demand for it, but it was could not find and it was informed to Imam Sahib. At last it was found in the house of his son and with it the bread was prepared and presented to him. He was asked from where the yeast was found.? The servant told him that he got yeast from the house of his son. He told him to collect the meals and through it in river Tigris. The servant collected all meals and thrown it in the river Tigris. When the fishes smell it and without eating they left in the river. By this time one wave has come on the river and which thrown the breads at the bank of the river. The servant came back from there and he informed him all details. Imam

Sahib smiled and said " Oh my dear, you presented such meals to eat by myself and which was not even eaten by the fishes and water did not accept it." Its reason was that before that time his son worked as a judge and yeast was prepared during that time.

After that Khaja Sahib shut, tears and said " It was such condition of them and who will not cross a little from the command of Allah and right order, then what will be the condition of such people who disobey all orders of Allah. "

Then he told this story that Khaja Dawood Tai who never went to see Qazi Yousuf. His friends asked him, " He was among his higher friends, then why he did not go to see.?" He said " One who was gone against the instruction of his master." It means his master did not accept the post of the judge so he did not go to see him.

Afterward, he told one story about the piousness and the truthfulness of Qazi Yousuf " He drew two lines upper the throne one upon the other there. When he used to stand on the throne, then he stands there and stretch his hands and if his hand will reach on the first line then it was known him that the orders issued were right. If it will not reach then he will re-issue all orders."

After that, the discussion started about piety. He told with his tongue " Once Khaja Basher Hafi's sister came in the service of Imam Ahmed Hanbal and she asked him, " Oh: Imam she want to ask him about one issue." He said " Yes." She told him " Sometime in the moonlight and sometime from the light of the lamp of the upper side she used to do the work of the spinning wheel and is this work

whether right? Imam Sahib told her " Which family, she is related." She said " She is the sister of Khaja Basher Hafi." Khaja Sahib said " The family which she is related so for her it is not legal to do spinning work in the light of other persons. But is legal for other persons."

After that on this related situation he told with his holy tongue, " It was reported that once Imam Sahib was going to the bazaar when some soil made his dress dirty. He went to the river Tigris and washed it carefully. The people asked him, "You told us that is small filth fell on the dress it is permissible, but why you have washed the small amount of soil? What is wisdom in it.?" He said " Filth equal of Darham is legal as per the Islamic law, but in piety, it is not legal so it should be washed."

Then he said " In Islamic law, whether the heart is present or not in the prayer will be right, but in the spiritual way the people of the mysticism say that when the heart is not present there and there will be thought other than Allah then the prayer is not legal. So it should be repeated again. Because the coming of thoughts during the prayer will make the prayer as not legal."

Afterward, he said of this situation that " Zank Lahori never used to present in the Friday prayer. When all leaders and big learned persons advised him in this matter, then he came for Friday prayer. He performed first rakat and put his saintly dress on his shoulder and came back to his house. The people called Qatib (preacher) and also called him. He was asked the preacher when you were performing the first rakat what were the ideas in

your heart.? He said " My, mare was delivered a calf and he was thinking that whether the calf may not fall in the well." Sheikh Sahib told the audience " When there will be found such thinking, then how such prayer will be.? The preacher was accepted that in his house there is well is there and there is thought in his heart that why he did not save the calf."

Then the discussion about doing full justice to the relatives was started and he told with his holy tongue that when Allah created mercy and said " Oh: mercy, We are Raheem (The Merciful) and the mercy was attached to His name. So one who disconnects with you then He will also disconnect from him. And one who will connect with him, then He also connects with that person."

After that, he said " Sheikh Saifuddin Bakherzi said it is true that one who will have a connection with mercy, then hell of the fire will be away from him and the heaven will be near to him."

Then he said " I have seen in the exegesis of *Tafsir Khassaf* that when any person who will do mercy on his realties and if his life's three years are remaining then Allah will increase 30 years more in his life period. If any person who will disconnect with his relatives, then Allah commands to remove his name from the tablet and decrease years from his life period."

Afterward the discussion about visiting patients was started, then he told with his holy tongue " There are rules of the visiting the patients and when there will be any person become ill, then one should visit him after three days and when he will approach him, then he should advise him that Allah

does not love such person who does not become ill. This felicity is available to that person one who will become ill and the illness is expedient of the sins."

Then he said " He was seen in *Salwat Masoodi* in which it was written that one who will go to see the patient then Allah will command to write down 70,000 good deeds in the record of deeds and to remove 70,000 bad deeds and for every step there will be reward of one year's worship is written like that in the day time he was observed fasting and in the night time he was done worshiping in standing position."

Then Khaja Sahib said " When we will go to see the patient ask and encourage him to give away to charity. Because Hadrat Abu Harare narrated that the prophet of Allah said that by giving away of the charity the calamities will be away from the person who give away charity and there will no decrease of the reward. For giving away of the charity the anger of Allah will be away and it will become an expedient of the sins and its compensation will be given by Allah to such person."

After that, he said " He heard with the holy tongue of Hadrat Sheikh Fariduddin that to gather wealth by paying Zakat (Islamic tax) and kept it away the illness by paying charity because there is no better cure and treatment than the charity."

Then a discussion about love was started and he was reciting one couplet in Persian and its translation and interpretation are as follows.

" If you will not be there, then we could able to know about the love and if there will no love than we could not able to recognize you."

After that, he said " Sheikh Shahabuddin Suherwardi wrote in *Monis al-Ashaq* that the first thing which Allah was created and its name was given wisdom and this talent was given three attributes which are as follows.

1. Identification of truth
2. Identification of self
3. Identification of which was not there, but it was created

So far above the description, in this example, there is explained that the attribute which was able to identification of Allah and which was born in the shape of the beauty and which is also called good. The attribute which was able to identification of Allah and which was born in the shape of love and which is also called good. And third attribute which was not so it is not there and which keeps related and which was appearing in the shape of the blood and which is called as grief and all these three things are created by the body.

Then he said when beauty was seen herself, then it was finding herself very fine, so she was very happy and smiled."

After that Khaja Sahib told one story of this related situation " When Prophet Adam (A.S.) was opened his eyes on the morning of the 40th day and he was looking his sight at the love, then due to the movement of love he left away the heaven and came down in the deserted area."

Then Khaja Sahib shut, tears and said "Yes, it is right that in the gardens of the heaven the lesson of love cannot be taught there. Then the love will be firm when it will become tramp in wildness in the deserted place."

After that, he said, “ The calamity which falls on the people due to the reason of the eyes as grace and trouble are kept in two eyes.”

Of this related situation he told this story “ He was seen in *Qasas al-Anbia* whatever Prophet Dawood (A.S.) was seen and so for this reason he was weeping very much due to this reason the skin of his cheeks were melted and when it was asked reason, then he said what he will do that he was seen such thing which is not desirable so with these eyes he want to wear the dress of salvation and so that his regret will be away from him. And Allah, may forgive him due to His kindness and favour.”

When Khaja Sahib finished this story Khaja Hasan Sajzi who was present in the meeting said in this connection that “ He was remembered one rubai (quatrain) in the Persian and if he will give permission then he will read it.” Khaja Sahib said “Yes”. Upon hearing, he praised him very much and on this related situation he told one more story that the reason of becoming Muslim of Hadrat Umar bin Qattab (A.S.) that “ The mirror of love was kept before him in which he was seen such shape that which could not be praised. He asked “What is this beautiful thing.?” That shape said that “ It is the love of Allah.” He asked “When he will get it.” When you have torn your dress of errors before Mohammed and on Taha accept the religion of Islam, then she will be in his fate.”

After that, Khaja Sahib shut tears and said “ The antimony of love is such that when it will put in the eyes, then he can see everything from the earth to the empyrean. ”

On the Monday on the 30th of the Safar month in the year of 713 Hegira, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about previous nations was started. Their shapes were disfigured due to their bad deeds. He said " It was written in *Haqaiq* that Khaja Junaid of Baghdad narrated the prophet of Allah saying "As the shapes of previous nations were disfigured, but my nation's figure will not be disfigured till the coming of the day of judgment."

He said with his holy tong that " There were 25 groups of the previous nations."

1. Monkey 2. Pig 3 Iguana 4. Elephant 5. Scorpion. 6. Dog. 7. Hornet 8. Star Venus 9. Star Saturn 10. Snake 11.Fish.12. Mongoose 13. Parrot.14. Wild mouse 15. Wild crow 16. Spider 17. Mouse catcher 18. White fox 19. Sparrow 20. Owl 21. Crow 22. Porcupine.23. House mouse 24. Bear 25. Water animal

Then he explained all details that " The First group which changed into the shape of the monkeys and this nation was that who was given command not to do fishing on Saturday but they disobeyed Allah's command so Allah changed their shape."

Khaja Saheb shut, tears and said see that "In this nation, there are many things are prohibited but they are following them. The second group which changed into the pigs and which belong to the nation of Prophet Eisa (A.S.) and who were refused for the sustenance and so Allah for not respecting this grace made them in the shape of the pig. The third group which was changed into an iguana , who were used to theft of the shrouds. The

prophet of that time prayed with Allah and Allah made them iguana. The fourth group was become bears in which those people were included who were always used to talk harshly to the prophet of Allah. At that time Prophet Jirgis (A.S.) was a prophet of Allah for them and to whom there came the command of Allah that they should keep away from harsh conversation and do repentance. When Prophet Jirgis (A.S.) was conveyed Allah's command to them, but they ignored it. So Allah made them bears. The fifth group which was made of elephants and these people always ride on the animals and go here and there, but in the prostration of prayer did not touch the earth, so Allah made them elephants so that their noses work as broom on the earth. The sixth group is scorpion which is included in the group and who always used to quarrel with others and Allah prohibited them, but they ignored commands so they were made of scorpions. The seventh group was made of hornet and in this group those people were included who misguided angels Harut and Marut from the right path. The ninth group was made of star venus and in this group those adulterer were included who used to do rape. And they did not take care about the advice and preaching of anybody. The tenth group was star Saturn and in this group those persons were included who were belong to Prophet Saleh (A.S.) and they used to did not talk good conversation. Allah prohibited them, but they ignore it and still they increased their bad conversation more than 100% so for this reason they were changed. The eleventh group was made of fishes and in this group those persons were

included who were used to weigh less and who were belongs to Prophet Hud (A.S.). Allah prohibited them, but they ignore it so for this reason they were changed into this shape. The 12th group was made of mongoose and in this group those butchers were included and who used to make trouble and use to weigh less so Allah made them mongoose. The 13th group was made of parrots and these people were cheaters and in all works used to do cheating and who were belongs to Prophet Idris (A.S.). The 14th group was made of mouse. These people used do the robbery. The 15h group was made of wild crow and they used to talk absurd conversation. The 16th group was made of spider and in this group those women are included who used to involve in disobedience of their husbands. The 17th group was made of mouse catcher and in this group those persons were included who used to have greediness very much with other persons. The 18th group was made of white fox and in this group those persons were included who used to go in the bathrooms of other persons without fear and they do not have shyness with themselves. The 19th group was made of sparrow and in this group those persons were included who used to dance and used to make up like the women and used to dance before other persons and due to anger of Allah all of them were changed into sparrows. The 20th group was made of owl and in which those persons were included who used to pretend to others as a good person and behind them they used to steal their goods. The 21th group was made of crow and in this group those persons were included who used to follow

fraud. The 22nd group was made of porcupine and in this group those people were included who used to do opposition of other persons. The 23rd group was made of house mouse and in this group those persons were included who used to work of cook and they used to put other things and sell and if there were will be riots then their advice for good things and spread the news and when there will flare up of the fire and riot then they used to keep away. The 24th group was made of bear and in this group those persons were included who used to speak very much false. The 25th group was made of water animal and in this group those persons were included who involve in sodomy and they belong to nation of Prophet Lot (A.S.)

When Khaja Saheb ended these benefits, then he shut, tears and he said " In this nation, there are such groups are there who have left the prayers. The prophet said in this nation, there is such group will be there and in which a woman think as sufficient for the woman, then in that condition think that the last day of judgement is near. "

On the Wednesday on the 5th Rabil Awwal month in the Hegira year 713, I was sanctified to touch the feet of the Sheikh. The discussion about Satan was started. Then he told with his holy tongue that " The prophet of Allah said Satan was worshipped Allah for the period of 30,000 years and prostrated. He was becoming unclean for not doing one prostration. All his worship was rejected. And all his deeds were lost. And from his face of the angle it was made the face of the Satan. This is his condition and with him there is the curse of Allah is there. Then what will be a condition of those

people for whom there will be a curse of Allah daily three times and the angels will used to say Amin."

After that Khaja Sahib said " This group of persons are mentioned as follows

1. Adultered
2. Sodomy

With them, there is the regret of 1000 times who will commit such acts."

After that Khaja Sahib told this story which is related to this situation which is mentioned in *Haqaiq* that " The prophet of Allah said that the last day of judgment will not come till there is no rainfall of scorpions from the sky. Which will destroy the man in one second like the salt dissolve in the water. It will be the time when there will be very much sodomy will be prevail there."

He said again that " The prophet of Allah said if a person of the sodomy will wash himself to clear with seven rivers, then he could not become pure and clean."

After that, he said " One time Moulana Shamsuddin Turk was present at the preaching time. He said the prophet of Allah said on the day of judgment, both of them doer and the direct object will be raised up together and they will be seen by the people like dog and bitch doing pairing of the animals."

Then he said " One day one person told to one pious person that he was coming to see him by travelling 21 miles journey. So he should reply his seven questions. The questions are as follows.

Older than the sky, faster than the fire, colder than zamrir (intense cold region), wider than the earth, stronger than the stone, stronger than the

river, the thing which disrespect than the orphan. That pious person told " It is bigger slander than the sky and it is false. The true thing is larger than the earth. Stronger than river is the heart of the generous person and the hotter than fire is heart of the greedy person and the colder than summer is the heart of that person who is cold who disconnect himself from kith and kin and friends and not help them in the time of need. Stronger than stone is heart of the infidel person. The disrespectful than the orphan is such person who involves in backbiting and when he will know in this matter, then he will be ashamed and he will become disrespectful than the orphan. Allah says in the holy Quran " To prohibit from slander and to be kept away from it." Because when the man will commit sin and do repentance, then Allah will see his belief, whether he will do repenting or not.? If he will repent really then He will forgive him, but He will not forgive the person who involves in the slander. "

After that, he said "Once Khaja Shibli was advising his friends that oh: friends you should know that there is no greater sin than the slander and for this reason Allah said that the slander is equal of the infidelity."

After that the discussion was started about absurd conservation then he said with his holy tongue that " He was seen it was written in *Asar Auliya* that one pious said that he was with Rabi bin Hashim for a period of twenty years and during this period he could not hear from him except two things that is whether your father is living.? And the second thing he asked him what is the distance

of your village from the mosque.? And upon asking these two matters he pressed his tongue in the teeth such hard that there was a discharge of the blood from the tongue and he told “Oh: Rabbi what is the concern of these absurd talking with you.? ” Then after that for a period of 20 years he did not talk with anybody.

Then he told one story related to this situation that “ Khaja Malik Dinar was agreed with his friends that one who will talk the absurd with friends, then he should pay a fine of half a Dinar and when he was seen that they were patient then he was increased fine one Dinar. Then they left absurd talking.”

Then he told one story related to this situation that “ Khwaja Hasan Ibn Abi Sufian was passing from the lane and when he has seen one high palace then he asked who build it,? Then he thought in his heart, oh: Hasan what do have a concern with it. ? For this absurd talking, he did not talk with anybody for a period of one year.”

After that, the discussion about repentance was started and he told with his holy tongue “ The sign of acceptance of repentance is that if repent will touch the soil then it will turn into gold.”

Then he told one story related to this situation “ Once Sultan Ibrahim Adham was keeping the bundle of woods in the bazaar. One acquaintance saw it and blame him that, sir the work you are doing, whether any person did such work.? It means leaving the Balaq country you are selling the fuel. Upon leaving the country which thing was increased in you.? Upon hearing this he put his hand on the bundle and asked to see and when that

person looked at it, then he find that all the fuel has become golden. He told him upon leaving the kingdom of Blaq this is the smallest thing which he has got."

After that, he told one story related to this situation " Once Khaja Ibrahim Adham was sitting at the bank of the river Tigris and he was sewing his saintly dress and one person who passed from there and blame him that by leaving the Kingdom of Balaq what he was getting.? Khaja Sahib has thrown the needle in the river Tigris and he was given the sign to the fishes, then all fishes brought golden needles in their mouths. Khaja Sahib asked them to bring his needle and from his back side one fish appeared on the water and she was given his needle and went in the river. Khaja Sahib asked him to see. He told him upon leaving the Kingdom of Balaq this is the smallest thing which he has got."

Then he told this story that " Once Khaja Ibrahim Adham put the bucket in the well and his first time he was getting full jewels in the bucket and second time it was full of gold and third time there was water in it. Then he performed ablution and engaged in the prayer."

After that, he told about his piousness he told this story "Once he was sitting in one tomb in Balaq and he was heard beating of the kettle drum and there came thought into his mind that some time ago by beating of the kettle drum his name was used to be announced there. At that time came there command to the angles to beat large golden drum in the first sky on the head of Khaja Ibrahim Adham. When the beating of large drum was heard in the air, then Khaja Sahib saw that the

angles were beating large drum in the air than he was asked whose large drum is this.? They said we have given command of Allah that as per five times there was beating of the kettle drum in your name in Balaq and in the same way beating of a large drum in the seventh sky."

After that, he told this story "Once Khaja Sahib was determined to go on the Hajj pilgrimage with the intention of the trust. When he was departed on the journey and he was reached in the jungle and he was seen there were 70 persons in veil are standing there and their heads separated from their bodies. One among them was being at last gasp and he said "Oh: Ibrahim does not come near otherwise you will also be killed. And also do not go away, otherwise you will become same like him." When he finds him alive so he went near to him and asked what is his condition.? He said "Oh: Ibrahim we are all 70 Abdals (an order of saints) and we were on the journey for the intention of the Hajj pilgrimage. And we have determined that until not visit Kaaba in Makkah we will not talk with anybody. When we have reached here, then we met Prophet Khizer (A.S.) and we forget our determination and we were engaged with him in the conversation. There came an invisible voice " Oh: liars, whether you have promised like this.? "And at that time one sword came on the air and which cut, heads of all of us. And in me there was some life so I have told you that those who put their feet on this way then first they will be dying. "

Then the discussion about fortunate and unfortunate was started and Khaja Sahib told with his holy tongue " Those who are fortunate and are

born fortunate from the womb of their mothers. And those who are unfortunate and are born unfortunate from the womb of their mothers. One who will be given birth as pious person then he will be given the graces of the both worlds. Whatever there will be thought in his heart, then he will find the thing in the reality. And one who will be born as bad person then he will be away from such felicities and there will be no any kind grace on him. And if he will try 100,000 times as because he is bad luck by birth and so never his intention will be fulfilled."

After that Khwaja Sahib shut, tears and he was reciting one quatrain in Persian of Qazi Hameeduddin Nagori.

Then discussion was started about the person who speak lies and he said with his holy tongue " He was heard with his holy tongue of Sheikh Fariduddin that Shamsuddin was reading *Lawah* of Sheikh Hameeduudin Nagori before Sheikh Fariduddin, then Shaikh Sahib told that the prophet of Allah said Allah was created such an angel and whose head is under the throne and his feet are under the seventh earth and he remembers cleanliness of Allah and from him there will be calling about it and Allah send revelation " Oh: my angel about Our greatness and grandeur's news was not known to that person one who swear falsely in Our name."

After that, he said " One who swears in name of the any verse of the Quran so for every word of that verse, then equal of all words of that verse bad things will be written in his record of the deeds. ''

After that, he said one time one pious person asked with Satan " According to his opinion, which is the best good deed." He said " He liked the three things which are as follows.

1. Swearing falsely
2. Rape
3. Mischief with the believer's person

Then he said " The prophet of Allah in the night of the ascent and he was seen persons in the fire of hell who were being scratched hand and feet with nails. He was asked by the angel Gabriel, who, are these persons.? He said " These persons who were used to engage in the work of fault finding with others."

On the Saturday in the month of Rabil Awwal in the year 713 Hegira, I was sanctified to touch the feet of the Sheikh Sahib. The discussion started about piousness of Sheikh Ba- Yazid Bustami. He told with his holy tongue that " Khaja Sahib was a saint by birth. So it is said that he was still in the womb of his mother then his mother was eaten on a morsel of doubtful, so he hit so much his head that his mother vomited and that morsel was out there then there was tranquility."

After that, he told about piousness and he told this story " Once he was seen in the jungle of Bustam that in the whole jungle there was full of rain of the love was there. He tried his best to put his feet in the ice, but it was sinking under the love."

Later he told this story that he was asked how the perfection of the man is done.? He said " When he will find 18,000 worlds in between of his two fingers as he will use to see them."

After that, he said one day Khaja Sahib was asked to tell about the story of his endeavours. He said " The endeavour which I have done and if I will explain it, then you cannot hear, but yes, I will explain some details which I have done with my soul. That once one night at the time of midnight, I was desired in my mind that I should walk in the half of the remaining night. The soul opposed me and he was not followed my thinking. Then I swear, oh: my soul you have robbed me and you have not joined with me in my worship and now I will not give you water for a period of one year." So I have done like that and I have not given him water for a period of one year."

After that in this situation he told one related story " He was naked from head to toe and there was a discharge of blood from the eyes. The servant who present in the service asked him the reason in this matter and he told that he was in the world of angels. In first step he was reaching near the empyrean and what he was seen that the empyrean was like a hungry wolf and who was opened his mouth and it was standing there. I told him that it is said that on the empyrean Rahman is established there and when he was heard this then he said " Oh: Ba-Yazid what is situated of saying this matter.? He told it was said to him, " Rahman is living in your heart." It means if I want to demand Him, then can see Him in the heart of Ba -Yazid and the dwellers of the sky demand from the persons living on the earth and the dwellers of the earth will demand from the dwellers of the sky."

Then Khaja Sahib said "One day Khaja Yahiah Maz Razi was baked two breads of barley and sent

in the service of Khaja Ba-Yazid and it was informed him that he was knead it in Zam Zam water and baked it. When the servant was given this message, then Khwaja Sahib told him to take back the breads from there. And tell him to inform if it is kneaded with Zam Zam water, then to tell the reason how it was found.? Or from which field it was getting.? As its condition is not known so we did not eat it."

Afterward Khaja Sahib shut, tears and told " If eight heavens come into our hut and the graces of two worlds will be given as an estate to us, but one sigh of the morning, which is through in His fondness and even in exchange of one sigh in His remembrance than 18,000 worlds we will not buy."

Then the discussion about mysticism was started. He said with his holy tongue " One day Sheikh Fariduddin was saying in prostration that if You send me in the hell of fire on the day of judgment and due to Your fondness I will do very much crying out of assistance and due to his lamentation the people of hell will forget their punishment." After that, he also said that " The persons who were passed away from the world before us and they used to prostrate before someone or the other and they sacrifice themselves for the sake of their friend. And for this sake they do not like themselves."

After that on this related situation he said " One day Khwaja Ba-Yazid Bustami was saying in his hymns of Allah " Oh my Sustainer if you will ask the good deeds of 70 years, then he will ask Him about 70,000 years because it was happening before

70,000 years ago You said whether I am not your Sustainer? And by saying by the creatures “Yes’’ You have given consciousness in all the creatures.”

, Then Khwaja Saheb said “ The uproar which is available in the sky and earth, which is due to reasons of the fondness on the day of the creation.”

After that Khaja Saheb told with his holy tongue “ He was heard with his holy tongue of Sheikh Fariduddin that in the biography of Qazi Hameeuddin Nagori in which it was written that all parts of the human body were made of the nature of the love. So there is fondness in the lovers and Majnu is available and which will be there from starting to ending time. They will always used to say “ Manifest Thyself to me.”

After that, with holy tongue, he said “ When Prophet Musa (A.S.) when he got a wealth of light of the manifestation, then he looked at himself and he was feeling proud in this matter that there was no other lover than himself. At, the same time angel Gabriel came there and told the command of Allah “ Oh: Musa look a little down from the mountain of Senai. When he was looking what was seen that 80 years old persons and 18 years old, young men are standing in the condition of surprise and were looking at the empyrean and they were calling “Manifest Thyself to me”.

When: he looked this then he went into prostration and he asked “Who are these persons.” ?. It was said that “These are persons who belongs to the last prophet of Allah.”

After that, he said he was seen in the book *Asar Auliya* in which it was written that the love and

friendship which was available to Prophet Ibrahim (A.S) and for the sake of the friendship he went to sacrifice his son. At that time there was a command of Allah " Oh: Ibrahim We have, ascertainment that you are firm in Our love and in the friendship. Now to do not sacrifice the boy and to at this time We will send you ram so sacrifice it."

After that Khaja Saheb said " See that boy's (Ismail) truth and belief that when he was laid under the drain of Kaaba in the Makkah and on his throat the knife was not used and but it was not working, then the boy said in the service of his father that to lay him like the upside down so that he could not see his face and for this reason there will no passion of kindness and favour of the father will be there and then the knife will work properly. And this only disobedience, so to tie his hands and legs strongly so that at the time using of a knife I could not move my legs because while doing this there will be no willingness of the friendliest and whether he will not be among sinners."

After that Khaja Saheb started the discussion about the death of Khaja Junaid of Baghdad and he told with his holy tongue " When his last time was reached, then he did ablution and went into prostration and wept very much. The people asked oh: leader of mysticism you have done such a great obedience and worship, then what is this situation of weeping.? He said to them than this time there is no other time, which is like an emergency time for him. Then he started reading the Quran. One person told him you are reading Quran this time. He said to him, what is more than this for him.

Because I see that now my life page is going to be folded and my worship of 70 years is hanging in the air by the hairs and which is moving by air. There is one side of the pathway of paradise and on the one side there is the angel of death is there and there is a Judge and who is equitable. And there is way before him and I do not know from which way he should be taken away. After that when he finished reading of the Quran and he was read 70 verses from Sura Baqra. When the last time was reached near then people, from the audience told to say Allah. He said whether he was forgotten in this matter. Then, while glorification of Allah, he started closing his fingers. When he was closed four fingers, then he straightens the forefinger and recited

(In the name of Allah, the Beneficent, the Merciful) and closed the eyes and given, his life to the friend. At the, time of washing his dead body the undertaker of the washing of the dead corpse wanted to pass water into the eyes and he was heard voices to take out hands of our friend as the eyes which are closed on our name which will be opened by our meeting. Then he wants to open fingers, then he heard voices that the fingers which are closed on our name and which will be opened by except our order. When the funeral was lifted it was seen that one pigeon was sitting there at the corner and there was trying to fly the pigeon, but it was not flown from there and then there was voice heard that do not give trouble to the pigeon in this matter because his claw is with the beak of the

love and which is taken to the corner of the funeral. Today his mould of the fate is attached with the angles that who will fly in the air along with them."

After that one person saw Khaja Junaid in his dream and he asked him " How he was cleared from the angels Moniker and Nakir.?" He said "When these angels came and asked him who is your lord.?" Then I have seen them and laughed at them and said " On the day when He said whether I am not your Sustainer? and on that day I said "Yes" and now you have come to ask who is your lord.? One who was replying the King whether he will hesitate with the slaves. Today also I reply in His tongue, upon hearing this they went from there and they said still this lover is in the intoxication of the love. "

After that, the discussion about the death of Imam Ahmed Hanbal was started and he told with holy tongue " Since the period of twenty years nobody has not seen him laughing. When his last time came then he was laughing. The servant asked the reason so he said the Satan is standing near him and he is in the condition of restlessness like wounded cock and with regret he is saying " Oh: Imam Ahmed Hanbal you are nicely saved your faith from his hand and passing away." For this happiness he is laughing, Allah be praised that he is taking safe his faith from the world."

On the 12 th Rabil Thani in the Hegira year of 713 I was sanctified to touch the feet of the Sheikh Sahib. The discussion about gentle and mean persons was started and he told with holy tongue " Khaja Yahiah Khaled Bermakki said "When gentle

person will become virtuous, then he will become modest and when the mean person will become virtuous then he will be become proud."

After that, he said the prophet of Allah said, " In the last days the leaders of the nation will become as a such persons who will not have fear of Allah and nor they did remember me. Always they will harm Muslim with their tongue and hands and always they will be in search to give trouble to their lives."

Then he told this that Khaja Umar Barmakki said " One day he was seen one person on the camel in Makkah, near Safa Marwah mountains and before and after that person there were many of the servants were there and who was giving trouble to the persons there. After a long period of time when he was coming back to Baghdad and one day he was standing on the bridge and he was seen one person who was in the naked condition from head to leg and upon looking him carefully, he was seen resemblance of that person who was seen by him on the camel in Makkah and before and after him there were many of the servants were there and who were giving trouble to the persons. That person told me he was the same person. I asked him what was his condition.? He said that he was hoping that people will give humility for him, but Allah was made him poor and disrespected him. "

Then he said " He was seen in *Tuhfa al-Arifin* that Khaja Basher Hafi have written that when any Muslim convey salam to any person of the world than his faith will be decreased by one third. Then I explained this story which is written in *Anis al-Arwah* that " Hadrat Ali Ibn Abi Taleb (R.A.) said

one who want to see person of hell, then he can see that person who will say salam to the person of the world and apart from the Muslims by going forward."

After that, he said " Hadrat Ans bin Malik said that with the prophet of Allah, there were no friends except us and not other. But when he will see them, he will not, stand because the prophet did not like them."

Then he said " When the prophet of Allah will go along with his friends, then he will tell them to walk before him so that somebody will not look at him."

After that, he said " On the day of judgment one person will be brought there and his obedience will be equal of the moutain, but he will be caught by the cruel guardian angles and there will be commanded to them that this is person who said bad things to Muslims and he was snatched their goods from them by force. And he was given trouble to Muslims un-justly. So all of his good deeds will be given to them and all of their bad deeds will be given to him. Then the angels will say, "Oh: Lord now there is no good deed left with him. All were taken by the claimants. Then there will be command of Allah "Yes", he should be thrown into the fire of hell. And he will be killed for the sake of the bad deeds of the other persons."

After that Khaja Sahib told this story "One day Hadrat Mamer who was a companion of the prophet told in the service of the prophet "Oh: prophet of Allah that he was doing this sin. You clear me from this sin. He was committed sin and he was told this sin was done by him two or three times. Then he

said to dig pit and stoning him to death. He was killed by the stoning to, death and as per one narration he was killed."

Then Khaja Sahib said with his holy tongue " One who will commit sin and if he will want that the recovery of the lost wisdom should be returned back then which will not be possible."

Then the discussion about hypocrites and the believing persons was started, then he told with his holy tongue " The heart of the believing person beats 70 times in one second, but the heart of the hypocrites will stay in the same condition."

Then the discussion about mysticism was started and he told with his holy tongue " He was seen in *Tadhkirat Aulia* in which it was written that Khaja Ba Yazid Bustami said that with all his hands, at last, he was knocking the door of Allah and when he was knocked with the hands of the trouble then it was opened. He has desired always his presence there, but he could not get it. And with all steps he has covered the distance and at last when he was walking with steps of the heart, then he was reached in the house of pleasure and he sat there."

After that, he said, " On the day of judgment eight heavens will be decorated and will be presented to the holy persons, then they crying out for assistance with the heaven in such a way as the people of hell will do such thing with the hell of fire."

After that, he said " One pious person came to see him from Multan. He said that one day when he was present in the service of Sheikh Bahauddin Zakaria and due to overpowering of the fondness he

was prostrating many times and he was saying that the love came inside and he was pushed out all except it so he was removing his sign and I have counted that he was prostrated 100 times and he said this."

Then the discussion about companionship was started. He said with his holy tongue " Comparing the company of pious persons which is better than the good deeds. The company of bad people is worse than the bad deeds."

After that, he said that Sheikh Jalaluddin Tabrizi said " The company of pious person is better than obedience of 100 years. So one who will sit in the company good persons, then he will get the facility of the two worlds. And one who sits in the company of the bad persons, then he will be away from all felicities."

After that, Khaja Sahib shut, tears and said: " If there is a company is there which is only of the pious and holy persons of Allah."

Then he said Moulana Wajihuddin Paheli and Moulana Burhanuddin Gharib asked what is the first stage of the love,? Khaja Sahib said with his holy tongue " First stage of the love is from humility to surprise and after that, there will be pleased from the junction. Then from the warning, there will be sadness is there. After that waiting is there from which there will be getting life and survival.And from this higher level which will not be available to any person."

After that Khaja Sahib told with his tongue " When one person who will reach to Allah and will establish a relation with Him and then he will be in the condition of intoxication in his nearness. Then

except Allah, he will forget himself. If he will be asked where you are going.? And what do you want.? Then he will not able to reply except Allah."

Then Khaja Sahib said this is one stage. After that, he said " There are 700 stages of the love are there. The perfect person is one till he will not cover 700 stages, then he will not reveal its secret. But those who are less courageous people they will reveal the secret at the place of the surprise. And they made themselves as the mad persons. If during this time if the secret will be revealed, then he will be killed."

After that on this situation he told one story relating to this occasion "Once one holy person came to the grave of Khaja Mansur and he said did you know whose this mausoleum is this.? All his friends said "No". He said " This is the mausoleum of mad person Mansur and who was becoming intoxicated in one sip and revealed the secret and he was killed. So oh: my friends one who will reveal the secret of the King and his punishment is this which Mansour got it."

Then Khaja Sahib recited Arabic phrase and its meaning and interpretation is as follows.
" That we have shown our secret and which he was revealed so he got punishment for this reason and which is given to that person who revealed the secret of the kings."

After that that he said "Mansour Hallaj said I am truth" then he didn't find in the prison for three days. When the persons asked him where he was.? He told, " In the court of Allah." When this matter was known to Khaja Junaid, then he said: " To finish soon his knowledge, whether it will be

happening that there will be the start of the trouble and the creature will be away from it.”

After that when there was a command to hang Mansour in the bazaar, then he was with much happiness and by dancing he went to the cross. And he addressed to the people that “ There are two rakats of the prayer of the love and its ablution only legal is by the own blood and not legal by other things and which is only on the cross.”

Then Khaja Shibli was questioning him whether there is the perfection of the love is there on the cross.? After that, he was asked what is meaning of the patience in the love.? He said, “ If there is cutting of the legs and hands and to send to the cross, then to hang on it with sincerely and get success in this matter.” Then he was asked what is positioned.? He said that “ He should be murdered for the sake of Allah and he should not say ah: and on the second day if he will burn and were made his ashes and on the third day that the ashes should be flown in the water. So there will be such condition of any person then that person is true in the love.”

After that when Khaja Mansour was stoning to death, then from the drop of the blood which used to fall on the soil from his holy body which will write “ I am the truth.”

Then Khaja Sahib shut, tears and was praised very much of his true love of Allah and he said “ Excellent true man and who was killed on the first day and on the second day he was burned down and on the third day he was flown on the water.”

After that he said “ When Abu Baker Shibli threw flower on Khaja Mansour then he was crying

and Khaja Shibli was surprised and he asked him " The persons thrown many stones at him, but he did not say ah and when he was thrown flower on him so why he was crying and what is reason for it.?" He said, " Oh Shibli these persons are un-aware of his pain so there is no thought of him about them, but you know my pain so your flower is more than stones of other persons with him."

In this situation, he told this story that " One time Khaja Mansour was asked many questions with Khaja Junaid of Baghdad and he has heard answers. Then he was asked about the love and knowledge of God and he went on the condition of intoxication. Khaja Junaid told the audience that " This boy will make the head of the wood in red colour. That he will be sent to the cross. At, that time Mansour Hallaj stood there and put his head on his feet. And he said this he was meaning it, then he asked what is the love.? He told with his holy tongue that "During health time and in the period of illness he should not say nothing from his tongue except the name of the friend."Then he said," Once Khaja Zanon of Egypt was becoming ill and he made many times prostrations and he was reciting one couplet and its meaning and interpretation is as follows."

" That's when a patient will hear the name of the friend then immediately he will be recovered."

On Sunday on 20th Jamad Awwal, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about mysticism was started and Moulana Suhubuddin Merati and Sheikh Ziauddin Panipati were present in the meeting. They said " What is meaning of ' Ein Min Sharah Allah and

Sader al-Islam.?" Khaja Sahib told with his holy tongue that " When there will be looking at any person in the world of unity of Allah and divinity then if it will fall on the other than Allah then he will become blind."

In this situation he told " One time Samon Mohib was preaching in the mosque and the discussion was about the love was started. The persons in the audience were not paying attention so addressed the lamps in the mosque and he said Oh: lamps at the last you will hear the matter of the love and upon saying this all lamps clashed with each other and broken into pieces."

After that, Khaja Sahib said " This condition belonged to the previous period and when all belonged to the people of the pain. But at this time if there will be as many as 100,000 preaching and advises and the explanation of the saying of the prophet of Allah but there will be no effect at all."

Then he said "When in Adam's body the soul was placed then all the angles were commanded to prostrate before Prophet Adam (A.S.). All the angels prostrated before Prophet Adam (A.S.) but Satan did not prostrate because he was rebellious and disobedient and a hypocrite and he was able to search out the secret of the man. So he knows that except him, nobody knows the secret of Adam and, for this reason, he did not prostrate before Prophet Adam (A.S). And for the reason of not prostrating, he became reprobate. Because in his eyes there was placed the treasure and there was the command of Allah " We have placed the treasure in the earth. And there was a condition of that

treasure is that one who will see it then his head will be cut off. So that he should not do backbiting." Upon hearing this, Satan was cried for the mercy and he was asked that there should be given some time for him. There was the command of Allah "Yes", We have granted some time to him." So that the people of the world should know that the Satan is a liar and cursed. As it is mentioned in the holy Quran " He is kind of the Jinn and he was done disobedience of his Sustainer."

After that he said I was seen in *Kitabe Mohabbat* in which it was written by Sheikh Shahabuddin Suherwardi that once it was asked why there will be weeping for the Arif (mystic) person.? He said, "Because still he will be in this way when he will have truths and union of Allah and then his weeping will be diminished away."

Then Khaja Sahib told with his holy tongue " Sheikh Saduddin Hamuya said he was seen in *Kitabe Mohabbat* in which it was written that one day Khaja Bayazid told "If he will be sent to hell instead of the creatures then he will be patient because he is a claimant of the love for Him. If he will do like this then he didn't do nothing. And if Allah will forgive me and all creature's sins, then this is His attribute of the mercy. And this is also not a great thing."

Then he said Khaja Sahib told with his holy tongue " Repentance of the sin is done by tongue one time and but the obedience it is done by 1000 times and it means obedience is also more strange than the sin. "

After that, he said again that I was heard by the holy tongue of Sheikh Fariduddin that " There

is mysticism in leaving of the world and if you did not do selflessness then disrespect it because there is comfort in his love and sincerity and in leaving the psychological desires of the soul. Then Khaja Sahib shut, tears and said when you will see any person of the love in the endeavours and thinking about the world in his heart, then do not see his face because such disciple does not belong to this way."

Then Moulana Burhanuddin Gharib asked "What is the reality of the love.?" He said, " It is in the cleansing of the friendship." Because the lovers of the reality did not think dignity for getting the world and hereafter but they think their honour for getting of the reality. I asked "Why there is trouble in the love.?" He said " Because every mean person will not claim for this and when there will be trouble then he will turn on his back on. "

After that, he said one holy person Budhi said once in the condition of intoxication that " In my share except Yourself nothing is there. And my heart is not in fondness toward others except Yourself."

Then Khaja Sahib told with his holy tongue " One day Samon Muhib was discussing the love and at that time one bird came and sat on his head and from there flown and sat on his hand and from there went under his armpit. And after that, the bird strike his beak on the earth many times that there was a discharge of the blood from it and the bird was fell there and died."

After that Khaja Sahib said when Prophet Ibrahim (A.S.) was thrown into the fire, then angel Gabriel

came there and conveyed salam to him and he said your honour what you are in need.?" He said " Not from you because he was engrossed in Allah and he was not able to look the un-related. " He said, "When the friend is looking then what there is needed and which is required from you."

Then Khaja Sahib said Sheikh Bederuddin Ghaznavi said that " He was heard with his holy tongue of Sheikh Qutubduddin Bakhtiar Kaki that in the love the meaning of approval is that if there will be placed the hell on his right hand then he would say that it should be also put on his left hand. Because on the man, the first thing which made obligatorily is knowledge of Allah and approval. So Allah says in the Quran " He was kept concealed his complete wisdom in some things."

After that, he said " On the day of judgment the lovers will be brought there in the tightened chains of the light. Because if they will be open then all of the day of judgment will be disturbed due to their fondness of the reality."

Then he said " In the love the name of patience is that in which grief, peace and comfort of the souls there should not come difference in between them. It means in the both condition, the patience is a must because that mystic person is truly one who wear the wool in the condition of grief and comfort. He will face the oppression of the world and leave the world. If he will do like this then he will be firm in the love otherwise he is not."

Then Khaja Sahib said " One who will leave the edge of the shirt of the holy persons, then he will be destroyed. After that, he shut, tears and said " The Satan and Prophet Idris (A.S.) were known the

knowledge of innermost and so it was known that the Satan who has followed the lies. And Prophet Idris (A.S.) who has followed the truth and equity. Those who were related to the truth and equity and so on the day of judgment it will be asked from them about the equity and truth."

After that, he told " Sheikh Moinuddin Sanjari was given indication in his daily recitals that piety is one of the best things and which will not live in any place except in the heart of the person who is in grief and a place of joy and carelessness is not find except in the heart of the people of delight but the lover is away from these two things."

Then he said " The lovers who bear the liability of the approval of Allah and they are the custodian of the land of earth and are arguments for Allah and his slaves. And due to their blessings, there will be away of the calamities from the creatures. So Prophet Musa (A.S.) was commanded: " Oh: Musa if Our Darwish will not accept your present and gift then all will be swallowed by the earth."

After that, he said " He was seen in *Kitab Mohabbat* that Khaja Shibly said that the claimant of the love is suitable for that person one who should leave away the wishes and but he should not live the wish of the truth (Haq) then his name is given as a friend. And he will eligible to the get title of the friend. And he should reply from his slavery because it is a tradition of the love. And there is no reply and the answer. The people of the love are not engaging in other things than the friend. Because one who will engage in another thing than Allah then he will be near to the grief and one who did not have love in the service of a friend and

then he will reach near the wilderness. And whose heart is not in the fondness toward his friend then he is worst one .”

After that, he said “ Sheikh Shahabuddin Zakaria said, “ In the love the name of the trust is that when he will wake up in the morning, then he will not remember about the night and when it will night then he will not remember about the day.”

Then he said “ Learned and wise is such person, one who will make preparing for the forthcoming journey and he should prepare some provision for the hereafter with him.”

After that, he said “The fear is flogging for the disrespectful persons and from which they are corrected. ”

Then Khaja Sahib said, “When the people of love will get something from the victories, then they said that from them calamity was taken and the other world is given because for this reason they are un-occupied .”

After that, he said “ Sheikh Shahabuddin when he will get anything from a number of victories than he used to give to the mankind. And he used to say that today from us the calamity was taken away and we were engaged in the works of the other world.”

Then Khaja Sahib shut, tears and said: “ The people of paradise are such persons that there is no veil in between them and the reality.”

After that, he told this story “ One day one Darwish came in the service of Sheikh Bahauddin Zakaria and was get the honour of the pledge with him. Then he was requested by the master to give

him such a grace that with which there will be no veil in between from Multan to Delhi. Sheikh Sahib told him " To go and complete Chilla ( retire 40 days into mystic seclusion) and when he came after the completion of Chilla then there was no veil before his eyes from Delhi to Multan. Then he came again and he requested him that he wants that there should be no veil before his eyes from empyrean to the earth. Sheikh Sahib asked to complete one more Chilla. And when he has completed it, then there was no veil before him. Then he came there and requested him again and Sheikh Sahib told him this is enough for him. But he requested again. That he told him that " He want a revelation of the veil of magnificence." Khaja Sahib was angered with him and: said: "Do not say this otherwise you will be killed." When he said this then he made a slogan and was falling down and he was handed over his life to Allah. "

Then Khaja Saheb shut, tears and: said: " When Sheikh Bahauddin was seen that he was reached at a stage of perfection and who knows he will return back for such courage so, for this reason, he was done finished him at that stage."

After that, he told this story " This is the name of saintliness which was available to Sheikh Jalaluddin Tabrizi. So he was determined to go India and he was reached in one city where on devil used to eat one man in the night. He was closed that devil in the pitcher. Then all inhabitants of that city were Hindus and when they have seen his miracle, then all were accepted the religion of Islam. He was staying there for some period of time and he was given orders to the construction of the

shrine building. The shrine building was constructed, then he used to bring one beggar there and used to shave his head and by holding his hand then used to make him the holy person. In this way, he was made 50 persons of the custodian of the shrine and people of miracles than he made them his successors and he left from there. ”

After that, the discussion about Sheikh Ali Khokri was started and he told with his holy tongue “ He was a holy person and when he was became disciple then he went into the service of Sheikh Bahauddin and then he used to reside in the cave. When Shaikh went to see him at some period of interval and at that time there was time of Asr (later afternoon) prayer. When they engaged in the conversation and he had grass in his hand at that time. He told him that due to his blessing he was making so much progress that if he will say to convert this grass then it will change into gold. So the grass was changed into gold. When Sheikh Sahib saw it and he was becoming angry and went away from there. When he was visited the second time and there was a time of the evening and he was approached towards the lamp and told to light by the order of Allah. The lamp was lighted at that time. Sheikh Sahib could not tolerate it and he was standing and he said “ Oh: Ali we have prayed for you and given you stomach also.” Sheikh Ali left from there and he began and used to visit and wandering in the lanes, streets and bazaars. He used to eat meals and pray and wander here and there. But his stomach will not fill and after a long time he was tired and he was determined to go in service of Sheikh Jalaluddin Tabrizi and requested

his pray in this matter so that he will get rid of this problem. He reached to Lucnkwati and present in the service of Sheikh Sahib and paid respect to him. Sheikh Sahib treated with him his cheerfulness and he said he came to a good time. After than the meals were ready and which was placed before him and he has eaten all the meals. Then he requested him to pray in his favour. So that Allah may forgive him. Then he said, " Till there will no permission from his brother Bahauddin Zakaria then he will not prayer for him." Ali Khokery noticed that it is a difficult matter of going for him to cover such a long distance. Then Sheikh Jalaluddin wrote one letter that Sheikh Ali Khokri your rejected person came to see us and if there is your permission then he will pray in his favour. By writing this matter, he put the letter under prayer mat and prayed two rakats supererogatory prayer and he was seen at the back side of the letter it was written that we will give the permission so you can pray for him so that he will be forgiven by your pray. Sheikh Jalaluddin Tabrizi prayed for him, then Sheikh Ali Khokri was becoming same as before.

On the Monday on 27th of Jamadil Awwal in 713 Hegira year, I was sanctified to kiss the feet of the Sheikh Sahib. The discussion about the excellence of the nation of Prophet Mohammed (peace be upon him) was started. Some darwesh were coming from upper land countries. He told with holy tongue that " In *Janat al-Muridin* it is written narration of Hadrat Abdullah bin Abbas that when the prophet of Allah was asked for something about the excellence of his nation and also on the day of

judgment in how many groups it will be divided.?" He said " His nation is having excellence over other nations like that he is having excellence over all other prophets of Allah. On the day of, judgment there will be four groups of my nation. The first group's intercession will be like that of the prophets and who will be learned and venerable (Mashaiq) persons. The second group will be sent to the heaven without accountability and in this group martyrs will be included. For the third group, the accountability will be made easy and they will be sent to the paradise and this group belongs to Mufti ( Mulsim jurist) persons. The fourth group's intercession will be done by him and those people will belong to sinners."

After that Khaja Sahib said " Hadrat Ali Iben Abi Taleb (R.A.) said that one day the prophet of Allah was sitting there and at that time many Jews came and they said oh: Mohammed (peace be upon him) today we will ask some matters to you because we have seen in Tora that the status which was given to you is not given to other prophets of Allah. He said them "To ask." They said " Why five prayers are obligated on your nation.? He said " Zuhr (afternoon) prayer is obligated because at that time nothing will be careless from the invocation of Allah. At that time, my nation was ordered to perform it. When Prophet Adam (A.S.) was born and was eating a grain of the wheat and he was removed from there. Then his time of repentance was near at the time of Asr (late afternoon) prayer and at the time of the evening he was prayed three rakats as the prayer of thanks. At the time of night (Eisha) every prophet of Allah used to do

worship of Allah. In the morning time, infidels used to worship their gods and prostrate except Allah. At that time, my nation was given the order of the prayer.", They said, " Yes it is well." Then they asked " What reward they will get for performing these prayers.? He said " One who will perform Zuhr (after noon) prayer so on him Allah will prohibit the fire of the hell as an illegal. Because at that time hell will being done warm. And one who will perform Asr (late afternoon) prayer, then he will become as such person that who is born just now from the womb of his mother. Because at, that time Prophet Adam (A.S.) was pardoned. So one who will perform Maghrib prayer (evening prayer) then he will get whatever he will desire. For the Eisha (night) prayer the believer person who will cover the distance by his walking steps toward the mosque so for each step he will be given light. And for the reason of that light and he will be happy about the following things."

1. Pathway of the paradise
2. The darkness of the grave
3. Fear of the day of judgment

One who will perform 40-morning prayers in the congressional then he will be free from the punishment of the grave. They said, "Yes it good." Then they said " We have seen written in Tora that there are 30 fasts are obligated on your nation. He said " Yes. This was known that when Prophet Adam (A.S.) was eaten a grain of the wheat in paradise which was in his stomach for a period of 30 days and, for this reason, Allah made obligated 30 days of the fasting for him. And Allah made the

legal eating of the wheat due to the kindness and favour. ” They said “ Yes.”

After that, they asked “Oh: prophet of Allah what is the reward of the fasting of 30 days.?” He said “ One who will observe 30 days of the fasting. First, whatever illegal flesh will be there on the body and which will be decreased. Soon Allah will bring him near His mercy. Third, he will be given such light with which he will pass on the pathway of paradise like an electricity. Fourthly, he will be sent to paradise without accountability and without punishment. Fifthly, he will be given houries. Sixthly, he will give such reward that we could not guess and imagine about it. So Allah says “ He will give such reward to the fast keepers that which could not be accountable.”

Then they asked “ Oh: prophet of Allah what you have excellence over the other prophets of Allah.?. He said “ Every prophet of Allah used to pray for himself. But he does not want to pray for himself and only he wants intercession of his nation on the day of judgment.” They said “ Yes it is true. It is right that Allah is there and you are the justifiable prophet.”

After that, he told with his holy tongue “ He was seen which was written in *Asar Tabain* that once Prophet Musa (A.S.) was reading ‘Tora” there he was seen that Mohammed was written there 100 times and so he asked who is Mohammed.? There was a command “ Oh: Musa, who is My friend. 1000 years before the creation of seven skies and seven earths his name was written on the empyrean. So oh Musa spend your life in his friendship and also die in his friendship. So that on

the day of judgment along with him your resurrection will be done there." Then Musa (A.S.) said " Oh my Lord when Mohammed is your dear friend then whether his nation is superior to my nation. It was told him that " Oh: Musa the nation of the Mohammed is having such excellence of other nations like that I am having excellence over the slaves."

Then Khaja Saheb said with his holy tongue " There will be 120 grades of the paradise and in which 70 grades will belong to the nation of Prophet Mohammed (peace be upon him) and others will be belonged to other nations."

After that he said " In *Akhbar* it is mentioned that Prophet Musa (A.S.) on the mount of Sinai said to Allah that he was seen in the 'Tora' that on the day of judgment Prophet Mohammed (peace be upon him) will intercession and whomever he will like and he will request You and he will get forgiveness by You. Whether such person is eligible for the hell of fire. Make them among my nation." Then it was commanded him that they belong to the nation of the Prophet Mohammed (peace be upon him)." Then he said " In the saying of the prophet it is available the condition of such nation. Who will engage fully in the sins in the whole day and will use to pray five times prayers in day and night time. Then for such person's all sins in between one prayer to another prayer will be forgiven. So made such persons among his nation. Then there was commanded that they will belong to the nation of Prophet Mohammed (peace be upon him)."

Then he said " In the 'Tora' he find the condition of such nation who will sacrifice and eat the meat and give it to others for eating. And they will get such reward that which is not accountable. To them made in my nation. Then there was a command that such nation will be belonged to Prophet Mohammed (peace be upon him). "

After that, he said " He was seeing in the 'Tora' that when there will have need of bathing and if water is not available then they can do Tamim (dry ablution) with earth. To them made in my nation. Then there was a command that such nation will be belonged to Prophet Mohammed (peace be upon him)."

Then he said " He was seeing in the 'Tora' that they will follow command and prohibition. To them made in my nation. Then there was a command that such nation will be belonged to Prophet Mohammed (peace by upon him)."

After that, he said " You will give them one book which they will read it always. To them made in my nation. Then there was a command that such nation will be belonged to Prophet Mohammed (peace be upon him). "

Then he said " Oh my Lord, he was seeing in the Tora there will be such people who will observe fasting. And the reward of one-day fasting will be equal to one hundred years, which they will get the reward of the one day fasting. There was a command that such nation will be belonged to Prophet Mohammed (peace be upon him). "

After that, Prophet Musa (A.S.) desired if he would be among the nation of the prophet of Mohammed (peace be upon him).

On the Thursday of 20th Rajab month in the 713 Hegira year, I was sanctified to kiss the feet of Sheikh Sahib. The discussion was started about the excellence of the month of Rajab then he told with his holy tongue " One who will do one good deed during this month then he will be given a reward of 1000 good deeds. Then he said whatever kind of worship will be done during this month and for it, there will be given a reward of 1000 year's worship."

After that, he said " On 27th Rajab month the prayer of four rakats should be performed as follows.

In every rakat recite any verse which he was remembered and one who will perform this prayer then Allah will prolong his life."

Then he said, " He was seen written in recitals of Sheikh Fariduddin that one who will recite 100 times Sura Iqlas, then Allah will enter him into the paradise along with his relatives on the day judgment without accountability."

After that the discussion was started about the miracles of the last prophet of Allah and he told with his holy tongue "Every prophet of Allah was given special miracles, but Prophet of Mohammed (peace be upon him) was given every kind of miracles which were not given to other prophets of Allah."

Then he said " The holy head of Prophet Mohammed (peace be upon him) was made such that when he will stand with any person whether that person will be higher in height than him but he will be looked more than one span from that

person and wherever he will go then there will be shadow of the cloud over his holy head."

After that Khaja Saheb said " Sheikh Fariduddin was sitting and he was explaining the attributes of Prophet Mohammed (peace be upon him) then he said there were such kind of his were eyes that in the way that he can see the things before him and in the same way he can see things behind him."

Then he said " Hadrat Anas bin Malik said the prophet of Allah said to his friends, oh; friends set the rows straightly. As he looks the things before him and in the same he can see things behind him."

After that Khaja Sahib said " When the prophet of Allah will sit in the curtain then he can see the things inside and outside all things. Once the prophet of Allah wants to marry one woman then he sends her to Hadrat Ayesha sidiqa (R.A.) to look her. Then she said " Oh: prophet of Allah she is not beautiful." He said " Why do you say that not beautiful.? When you see a mole on her left side of the cheek whether your small hairs on the body were not stood.?" She said, " Oh prophet of Allah, nothing will not be concealed by you."

After that Khaja Sahib said, " It was the habit of the prophet of Allah that whatever he used to hear in the condition of wake up and which is also heard by him at the sleeping time." So one day one Jew came and requested him that " He will ask one question with them if he will reply, then he will become Muslim." He said, " To ask the question." He said, " Oh prophet of Allah what is the sign of the prophet of Allah.?" He replied that " When the eyes of the prophets will sleep and at that time, whatever the people will say they will hear the

same. Because at that time their hearts didn't sleep." He was trying this and find the same, then he was becoming a Muslim.

Then Khaja Sahib said " One day the prophet of Allah was seen one companion and whose name was Hussain prostrating before one idol and he asked him to accept the faith of Islam. He said, " He will not accept the faith." He told him " If your idol will talk with him, then you will accept me as a prophet of Allah.?" He has said " Oh : Mohammed for a period of 50 years, he is worshiping this idol, but it did not talk to him. Yes, if it will speak with you indeed I will accept the faith in Islam." The prophet asked " Oh: idol who I am?" It said " Oh: prophet of Allah you are a prophet of Allah rightly." At the same time, Hussain became Muslim.

After that Khaja Sahib said "One day Hadrat Um Salma (R.A.) cleaned the perspiration from the forehead of the prophet and she kept it in one bottle safely. One day there was a marriage of one girl and they brought that girl to her and she put some of the holy perspiration on the body of the girl and till her life there was a fragrance with her. And then there was born one girl to that bride and there was a smell in her body. Even in all her sons, the smell of fragrance was there with them. So for this reason, the name of the family was becoming well known as Attar."

Then Khaja Sahib told with holy tongue that " Anas bin Malik narrated that one day he was accompanied by the prophet of Allah during his journey and it was time of Asar (late afternoon) prayer and there was no availability of water and at last after so much try it was available some water

which was enough for the cleanliness of the prophet of Allah. The prophet put his hand in the water pot and asked to take water from it and to do cleanliness and when the last person was put his hand in the water pot there was available same quantity of the water in the water pot which was there in the beginning time. Anas bin Malki said that he was seen coming out of the water from the holy finger of the prophet. That hand, he has put on the head of Mubarak Ibn Qatab then he was living in the period of 130 years and when he died there were few white hairs on his head."

After that, Khaja Saheb told with his holy tongue that "Once one person and whose name was Mohammed Shah told the story about Sheikh Bahuddin Zakaria that one day the prophet of Allah was sitting there. Jaber Abdullah (R.A.) came there and he put his head on the earth and told that he was digging one well and its water is very sour and we are facing difficulty with it." He told to bring some water in the tray. When the prophet of Allah washed his feet in it and he said to put that water in that well. Hadrat Jaber Abdullah (R.A.) said that when that water was put in the well then there was no more sourness in the well water and water from the well was becoming very sweet."

Then Khaja Sahib told this story that " One day the prophet of Allah was gathered the people and he was incitement them to give charity. At that time, sudden one Bedouin came into the mosque there by holding girdle of the camel. And he told "Oh prophet of Allah, I will give this camel in charity for the sake of Allah." The prophet prayed for him. He asked Hadrat Umar bin Qattab (R.A.)

to find out its price so that he can pay its price. He was calculated its price and the prophet of Allah purchased that camel and when he will use to go into battle he used to mount on it. Once he returned back from battle and he tied the camel to the door. When he came out from the house, then that camel told him " Assalam Alaikum oh elegance of the day of judgment." The prophet of Allah heard this and said "Alaik Assalam." The camel told him " Oh prophet of Allah, he was camel of the traveller and one night I fled from his house and he was grazing in the jungle. There came wolves to eat me. After some time they said among themselves that bring it, we will take a decision in this matter. Some of them told do not give trouble to this camel as its conveyance of the elegance of the day of judgment and who is Prophet Mohammed (peace be upon him) and who is best among all creatures. So the camel told him that there are his two desires. First that to pray in the court of Allah that he will become his conveyance in the paradise. Second is that if I will live after him then nobody could not mount on him." The prophet of Allah accepted his two desires. He was praying and made advice in this matter. Fatima Zahra (R.A.) said that "When the prophet of Allah left this world than she did that camel's patronage. One day when she went out to give fodder to the camel and the camel called her " Oh daughter of the prophet of Allah Assalam Aliak." She replied "Alaik Assalam." Then the camel told her " When the prophet of Allah left from this world the fodder is not getting down into his throat. Now the time came for his leaving of this world. If you want to give any message to the

prophet then tell me." Fatima (R.A.) took the camel on her shoulder and she began weeping and at that time camel was dying. She asked to dig the earth and put the camel in the cloth and the camel was buried in the earth. After seven days when it was opened and it wasn't found the camel and cloth."

After that Khaja Sahib told with his holy tongue that " One day the prophet was sitting and around him there was a circle of his companions and at that time one wolf came moving his lips. When he has seen it, then he told them to give the way to the wolf and as he is the leader of the animals. And he came to see him. And he was given the way. Then he came there said salam and he said " Oh: prophet of Allah other animals were gathered in the valley and they sent in his service as their messenger so that you tell your nation that they should give us such animals who are not used in work so that we should not eat their fat and fresh animals. As Allah made their meat as their food. And if it will not be there like this, then they will not do such thing."The prophet told his companions and the companions told that " Allah made us expedient charity and we did not give more than this." The prophet told the wolf "Have you heard." He said, " Oh: prophet of Allah, there is one more message is that if you not give anything to them but do not curse them in their favour." He told him " I do not want to curse." Upon hearing this, the wolf was returned back from there. And the wolf while licking the face, he was saying thanks for Allah that Allah saved them from the curse of the last prophet of Allah."

After that Khaja Sahib said " On the day when Khaja Ibrahim Bin Adam was repented and on that day he was reading the holy Quran on the throne and he was seen there was one person who was searching something on the roof of the palace." He asked him " Who are you and what are you searching there." He said " He was lost his camel and he is searching his camel there." He said, " What is the work of the camel on the palace.?" It was told " It is not a matter of surprise. But it is a matter of surprise that on sitting the throne it is searching of Allah". When on the day when he was going on the hunting and run his horse here and there and he was heard invisible call that " Oh: Ibrahim you will wake up before you will awaken up by the death." When he was heard this then one deer was appearing there so he followed behind the deer and who told him by turning his head " Oh: Ibrahim you are not born for hunting and play, but you have given birth to the worship of Allah" and when he was heard this by the deer then at that time he was getting down from the back of the horse. And he was removed to his royal dress and given to a shepherd and he wore his wool dress and started for the pilgrimage to Makkah.

Then he said " Qazi Hameeduddin Nagori wrote in *Rahat al-Arwah* that Abdulla bin Abbas (R.A.) said he was heard by Abu Sufian (R.A.) that once he went to see Caesar of Rome one time and when he came back from there and the horse on which he was mounted was reciting in the eloquent Arabic language " La Ilha illalla Mohamadur Rasool Allah" (There is no god save Allah and Mohammed is His messenger ). I was surprised so

the horse raises his head and said it is strange matter that Allah was given you birth and giving you sustenance and then he doesn't know Islamic creed and not read " La Ilha illalla Mohamadur Rasool Allah." I asked him " Who is this messenger.? And who is Mohammed (peace be upon him)." He said, " Mohammed (peace be upon him) is Arabic and he is from the tribe of Bani Hashim of Makkah." I asked him "How he did know this.?" He told, " There was a revelation from Allah and except Him there is no god in the 18000 worlds and Mohammed (peace be upon him) is his messenger of him rightly." Upon hearing this, Hadrat Abu Sufian was becoming a Muslim.

After that Khaja Sahib said with his holy tongue that " He was seen written in *Jama al-Hikayat* that one day the prophet of Allah was sitting and his companions were sitting around him and at that time one Bedouin came there while running and he told " Oh: Mohammed (peace be upon him) I swear in the name of Lat and Azza and in the sky and on the earth, there is no my enemy than you because you are Mohammed (peace be upon him) and I will not have faith in you unless till this iguana which he is having will not have faith in you. By saying this, he was taken out iguana from his sleeves and he said he caught it and brought before you." The prophet of Allah replied " Welcome the decoration and dignity of the day of judgment and asked to whom you worship and, she said " Oh prophet of Allah, I will worship that God expects Him there is no God in the earth and in the sky.", He asked, "Who he is.?" She told " You are Mohammed (peace be upon) prophet of Allah. One who will

have faith in you and then he will find you truthful and then he will be a religious person and one who will think you a liar and then he is rascal and he will be killed and reprobate." Upon seeing this the Bedouin turned his face and laughed and said " I swear to the God of sky and earth when he was appearing in his service, then there was no enemy than you on the surface of the world, but now on the surface of the earth, there is no such friend than you and I will witness that there is Allah who is alone and you are his prophet rightly."

After that Khaja Sahib told this story about the miracles of the prophet of Allah that " One day the prophet was standing and on his holy back there was one date tree was there and he sat near that tree with the support of a pillow. He was explaining the people something about knowledge of the religion. He addressed his companions and said " Oh: my companions now I have become very old and weak and I could not able to stand. For me to provide any place so that he can sit and see and can talk with all of you." For, his honour the companions have made the pulpit of three pedestals and put it in the mosque. He stood on it and gave a sermon and he was weeping there. From that wood, there was the voice of weeping came there like a camel does the lamentation for his son. Which was heard by all the companions and due to the reason hearts were become consumed with rage. And it was continued weeping and, at last, he got down from the pulpit and took the wood on his shoulder then its weeping was stopped. The prophet told " Oh: wood now I become old and weak and could not stand, so now

tell your desire so that I can pray in your favour and so that till the day of judgment you will be green and people will eat your fruits. If you want that you will become a tree in the paradise then tell me." That wood said, " It did not want to become a tree in this world but It did want to become a tree in the other world so that friends of Allah will eat its fruits." Then the prophet of Allah stood on the pulpit and prayed in its favour and he said " Oh my companions see that for this tree there is no punishment or reward but still it is fleeing from the world. So for you in the first place that to gives a preference to that world than this world."

Then Khaja Sahib said " If he will start writing about the miracles of the prophet then in 120 years one of his attributes could not be explained so, for this reason, he will be contented for this. May Allah keep us and all Muslims under the flag of the last prophet of Allah.

On Saturday on the tenth of the Shaban month, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about good and bad deed was started. And Moulana Mahmood Khahi, Moulana Alauddin Indati, Sheikh Yousuf Chanderi, Moulana Burhanuddin and Sheikh Usman Sewastani were presently in the service. He told with holy tongue " Good and bad deeds both are written by Allah in the fate. But for the good deeds there were given inclination toward Him and in the bad deeds, there is no willingness of Allah. If the man committed any sin by him then he should think that it is his action because in it there is no willingness of Allah. But it is written like this in the fate."

After that on this related situation, he said it is mentioned in *Tuhfatal Akhbar* that Prophet Aziz (A.S.) was asked with Allah " Oh: my Lord you have written good and bad deeds in the fate of the men then how the men will escape from it.? And when they will commit a sin then how the men will give punishment for it.? What is wisdom there in it.? Immediately revelation was sent down to him and in which it was said "Oh: Aziz if you will be asked this issue again, then your name will strike off from the register of the prophets of Allah. Because He is king. And in his kingdom, He can do whatever He would like and whatever He can do. Nobody could not ask Him and there should be no complaint in this matter and where the objection is termed as an illegal."

Then Khaja Saheb said, " One time some mean person strike punch on the neck of Khaja Abu Saeed Abul Khair and he turned his face, so then he said him what he sees by turning and whether he did not say that good and bad deed is from the side of Allah." He said, "Yes, it was exactly same." What he is looking is that which that unlucky person was appointed for doing this work and whose face was coloured as black."

After that, he said " One time Qazi Hameed Nagori was with Abdals (an order of saint) in the condition of surprise. They reached the bank of the sea and were standing in the world of thinking and at that time the ship full of the goods of merchants was began sinking. There came thinking in the heart of the Khaja Sahib. He looks his face towards the sky and he said: " Oh my Lord save it." So the ship was saved. When Abdals learned this

then they said " Qazi Sahib, you are not eligible to live with them. And you are not concerned with the fate of Allah. You have acted against the fate of Allah. So one who is against of us then he is not eligible to stay in our company."

After that Khaja Sahib said, " Qazi Sahib done only this matter against their will, so then he was away from their company for a period of 20 years for this reason."

Then Khaja Saheb said, " The prophet of Allah used to say to his companions that when he will use to discuss matters of the fate than they should be staying away from him and do not question him on this matter."

After that Khaja Sahib said " He was heard by Sheikh Fariuddin with his holy tongue that once the Mughal army attacked Neshapapur, then the caliph of that city send somebody in service of Khaja Fariduddin Attar to pray in this matter. Khaja Sahib said that " Now the time of prayer is over. Now be grateful on the fate of Allah and to face the calamity of Allah and be ready in this matter."

Then the discussion about prayers of darwesh started and he told with his holy tongue that " There is fire also with them and water also it means mercy and anger."

After that, he said once in Egypt one rag dervish came there and for three days he was in the city begging but he could not get anything. After three days he went at the bank of the river Nile and sat there. One fish was falling out on the bank of the river. He caught it and brought into the city. He asked for the fire from people, but nobody gives him the fire to him. He stood in the middle of the

city and looked at the sky: and said: “ Oh my Sustainer if you given fish after three days then give also the fire.” After saying this, the fire was started at the end of the city. There were uproar and all the creatures left for the city. The caliph also left for the city. Three days fire was flare up. The caliph sends men in the service of the holy saint of mystic way Zanon of Egypt that creatures are helpless. So pray that the fire should be put out. Khaja Saheb said “ We have prayed. This is not the fire of the world and it has come out from the heart of any Darwish. To search him so that from his prayer it will be extinguished.” When it was searched in the city it was found that dervish was standing in the fire and he was seen roasting the fish. When the caliph has heard this news then he took Khaja Zanon and went there and requested him “ Oh: Darwish, Muslims and their houses are burning in the fire so for the sake of Allah pray for it.” Darwesh addressed Khaja Sahib and he was said, “Sir, since three days he was in this city and he was asked the fire for the fish but nobody did not give him fire.” Khaja Saheb said, “ So then how the fire will not burn the city.” In short, that Darwish looked at the sky: and said: “ Oh: my God my fish was roasted so you take your fire”. At that time, the fire was put out as such that it was never burning up.”

After that, he told “ Once in one city in the Firday night Allah was given the command to angles that before day break to pull down this city. Two angels were ready to burn down the fire. Then the outcome of the fatality was halted from that city when 70 prayer calls were heard there. Allah

immediately said to the angels do not do such thing and do not destroy the city. They said, " Why.?" And He said, " He has heard 70 prayer calls and for this sake He was forgiven 70 adulterers."

Then the discussion about the desires of the soul was started, then he was told with his holy tongue that "Allah's holy saints and friends could not fulfill the desire of their souls for many years and for a long time they had treated with their souls harshly."

After that, he told Khaja Sirri Saqti was desired to drink the water of the new pitcher. But he could not drink water from a new water pitcher. Every day he used to promise the soul that today or tomorrow he will drink. After the period of five years one day he was sitting on the prayer mat and from his tongue when these words were heard so the girl heard this and brought water. At that time, he was busy in the prayer. There was overpowering of the sleepiness on him and he was sleeping in the prostration. What he see that from the sky came down to house one houri is there adorned with heavenly ornaments and she was reached near Khaja Sahib and Khaja Saheb asked her " Oh pretty women who are you.? " And she said, " She is houri and came down from paradise." He asked," Under whose property you are.?" She said " Till now she belongs to your property, but now going to become belongs to another. And she said one who will drink cold water in a new pitcher, then she will not become the property of that person." Upon hearing, he was breaking the water pitcher and thrown the water. When Khaja Sahib woke up and

what he seen that actually the water pitcher was broken and the water is fallen down there."

Then Khaja Sahib shut, tears and said " This is the condition of such person who desire to drink cold water in a new pitcher. Then what will be a condition of those people who entirely desire worldly pleasures? Such persons do not have shares in the grace of the other world and will not get anything by them there. "

After that, he told this story in *Jame al-Hikyat* in which he was seen written that Khaja Abu Torab Bakshi who was desired for the white bread and egg of the hen for a period of 12 years and he was used to promise his soul in this matter. One day at the time of Asr (late afternoon) prayer he was out for doing for ablution then one boy stood there and caught his edge of the shirt and he made loud and cry that this is the thief which he was stolen his goods yesterday by force. He came again today to stealing something more. At that time, the father of the boy struck punches on his neck and he told to bring back the goods which you have stolen yesterday. He was beginning counting of the punches which were exactly total eight. At that time, one person came there and recognized him and put his head on the feet. Then he told the people that " You are mistaken in this matter. He is not a thief. He is Khaja Abu Torab Bakshi, who is ascetic."The people asked him to forgive them. He said, " When you were beating him at that time he was forgiving you all along that time." In short, that person took Khaja Sahib to his house. At the evening time the meals came there and by chance, it was of white bread and eggs so he did not eat the

meals. That person requested him very much, but he did not eat that meal and said, “ Sir, for this meal there was only thinking in his heart and, for this reason, he was passed from such his maltreatment. If he eat, then perhaps in which troubles he will going to face.” He left from there without eating.

Then Khaja Saheb told of this related situation that “ Khaja Habib Ajami was desired for Biryani (rice cooked in soup) for a period of 20 years. But the soul's desire was not fulfilled by him. One day he was passing through the bazaar and he was seen there that Biryani was being sold there, he was purchasing it for two penni and put it in the sleeves and left from there. On the road, boys were playing there. One boy among them said, “ I am a friend of Habib Ajmi and today is his seventh day of the starvation.” When he was heard this then he took Biryani from his sleeve and given to him and he left from there. The desire of 20 years of the soul was not fulfilled.”

After that, Khaja Sahib said with his holy tongue that “ Khaja Zanon of Egypt was desired to eat Sakba (one kind of soup) for a period of 20 years but every time he used to put off his soul on the promises. One time when he was coming back to his house after Eid prayer and one person brought some bread and Sakba.” Khaja Saheb smiled and said “Oh my soul you will be happy today that I will eat Sakba (soup) today. There is swearing for you in the name of the majesty of Allah that I will not give you. Upon saying this, he was given it for eating of the friends who were present in his service. He did not eat it in that night and he was seen the prophet

of Allah requested him to eat Sakba for his sake. There was the command of Allah is for me that to tell you that to fulfill the desire of the soul. Because in it, there is His willingness is there. ”

When Khaja Sahib wakes up and wept and told “What he should do.? Now he is helpless.” At that time, one person brought some bread and Sakba and he eats some of it.

Then Khaja Saheb said that “ Khaja Ibrahim Bin Adham didn't eat fruits for a period of forty years. The people told him that there is no problem of the fruits of this land why he did not eat.? ” He said “ Oh: Muslims there are two of its reasons.

1.The land in which the fruits are grown belongs to the possession of the army.

2.There is opposition to his soul that he will not give these fruits to him.

After that Khaja Sahib told with his holy tongue that “He was seen it was written in *Saluk Auliya* that Khaja Ibrahim Khawas was desired for sweet pomegranate for a period of 12 years. One day it was brought before him which was his desire to eat it over a period of 12 years, then it will be good. Khaja Saheb smiled and said “ On the days when he was living and there was some hope of life but he didn't eat it. Now it is the time of his passing is there from the world so I will never eat it”.

Then Khaja Saheb told with his holy tongue that “ In a mystical way Arif (one having an intimate knowledge of Allah) is such person, one who is like Khaja Ibrahim Khawas that even at the time of his death he did not eat a pomegranate.”

After that on this related situation, he said “ He was seen it was written in *Tofa al-Arifin* that

Moulana Aladdin Badayuni wrote that Khaja Ba-Yazid Bustami was desired apple for a period of 30 years but he did not fulfill the desire of the soul. So one person brought some apples and he took in the hand and smiled and said that if I will fulfill the desire of the soul then there will be overpowering of the soul on him. Then he will become nothing. And one who will do like that then he will be no worth with the people rhetoric and so in his action there will be laziness and by saying this he was given apples to the persons in the audience but he did not eat himself."

That, he said on this related situation with his holy tongue that " Sheikh Fariduddin used to like grapes very much. So one day soul was demanded that the grapes should be brought and must be there. Khaja Sahib was in the condition of thoughtfulness and he swears that till his remaining of the life he will not eat grape no more. Oh: soul, I will never fulfill your desire." Moulana Bedridden Ishaque who used to live in his company and he said " By swearing that he did not see Khaja Sahib eating the grapes in his remaining part of the life. So that there should be no overpowering of the soul upon him."

On the day Sunday on the 5th Shawwal month in the 713 Hegira year I was sanctified to touch the feet of the Sheikh Sahib, Moulana Shamsuddin, Moualana Nasiruddin Gohati, Moulana Wajihuddin Paphili and Moulana Burhanuddin Gharib were present in his service. The discussion about surprise was in progress and he told with his holy tongue that " In a mystic way Arif (one having an intimate of the knowledge of God) is that person

and who should be engaged in every moment in the world of thoughtfulness. And he should not know about coming and going of the persons and about the creatures and from the world of invisible there should prevail the special condition upon him for every moment."

In this situation, he said "One day Shaikh Qutubuddin Oushi was sitting there and around him Darwish were sitting. The discussion about mysticism was in progress and at that time on Sheikh Sahib, the condition of surprised was prevailed upon him. So he was in such condition of surprise in seven days and nights as such that he was not aware of his condition. At the time of prayer, he used to perform the prayer and again he will go back into the condition of surprise."

After that one friend who was present there and he paid respect and he said " There is his friend who is in realization of the truth and he told this story that once he was seen some travelers in Badakshan who were persons of the grace and they used to live in the condition of surprise for the period of one month. And they were looking at the sky with a fixed look and they were absolutely not aware of any person's coming and going there, but at the time of the prayer, they used to perform the prayers."

Then Khaja Sahib told with his holy tongue that " It was the habit of Sheikh Fariduddin that whenever he was used to engaging in the condition of the surprise then he was used to performing prostration 1,000 times daily and when there will be a discharge of blood from his eyes then he used to come back in the normal condition."

After that in the significance of above story he told this with his holy tongue that " Khaja Junaid of Baghdadi did not speak with anybody for a period of twenty years. And he could not able to know which is the day, month or year. When he will be in the condition of a surprise then he used to stand for ten days and nights and his feet used to crack and there will be a discharge of the blood."

Then the discussion about miracles was started and he told with his holy tongue that " Once the custodian of a holy Harem of Makkah Moulana Najamuddin Asfhani was giving lessons to the disciplines at the door of the Kaaba. And there was a discussion about mysticism was in progress and at that time there was a condition of tenderness which was prevailed upon him and on the condition of intoxication he was absorbed and he called "I am drunk with divine love, I am drunk with divine love." There was called in which it told " Oh: Najamuddin what is the light? Be silent, so that the limit of the drunken people of the love will not go down."

After that about his piousness he told this story " It was happened that he was sitting there and around him here and there sufies were sitting. At that time, he raised his head and he was seen at the upper side and then put down his head and then he was weeping very much in this way that there was so much effect on the audience." Then he said that " When he was looking at the sky, then what he was looked that the gates of the sky are open and the trusted angels are waiting there holding trays of lights in their hands. Many times there was a command to the angles that these trays

of lights should be throw over the head of Najamuddin and his friends. When the angels finished this work then they were moving their lips. I asked in the court of Allah, Oh my Lord what they are saying?" . Then there was a call in which it was heard that oh: Najamuddin they are saying oh: our Lord, you forgive us for the dignity of knowledge and piety of Moulana Najamuddin and so for this matter I was weeping because to see that in favour of that handful of dust what Allah was given a reward for excellence and mercy."

After that on this related situation, he told this story " Syed Nooruddin Noor Allah was preaching on Thursday. Moulana Kirmani was also present there. When Syed Sahib has finished the preaching then he told the audience, oh: friends I will leave this mortal world on the next Thursday and only this week he is just for you. At that time, Moulana Kirmani stood and said really it is such as per saying of Sayed Sahib that he will travel from this world on the next Thursday and on Friday I will leave from this world. Upon hearing this, there was the sound of slogans in the meeting place." At last, it was happened like that as per the saying of Sayed Sahib and Moulana Kirmani.

After this, on this related situation, he told this story " One day Sheikh Bayazid Bustami was sitting there and one person came there and he was paid respect to him. At that time, there was conditioned prevailed on Shaikh Sahib. So he was stretching his leg so many times and then he used to shrink his leg. That person also stretches his leg and when he wants to shrivel, then it was not possible for him. Khaja Sahib told him that you do not concerned

with this rudeness ? We know or our friend who told him to shrink legs and when these words were spoken with his holy tongue, then he was able to shrive his legs.”

Then Khaja Sahib told with his holy tongue that “One time Khaja Ibrahim Adam was in improbable sitting style. The Angel of invisible called “ Oh: Ibrahim whether before the Kings it is seated like in this way.” He said, “ Next time he will not sit like in this way.” So till his entire life, nobody was not seen again seating like in that way.”

After that, the discussion about the quality of the paradise was started and he told with his holy tongue that “ He was seen written in the exegesis of Imam Zahidi that Allah was created eight heavens and there having eight gates of them. The length of each gate is a distance of a journey of 40 days. When the Muslims will be commanded all of a sudden to enter into the gates then there will be all such creatures will be entered there then that time the gates will be falling down.”

Then he said “ He was seen in the writing of exegesis by Nasir Basri that Allah created four paradises.

1. Aden
2. Khuld
3. Naim
4. Firdous

From them there are created many of the paradises and if seven skies and earth will be broken into pieces, then than each piece will be equal to the grain of ispand . Then the total number of those pieces will be equal of the paradises. Those paradises are such wide that like seven skies

and seven earths. On the day of judgment one who will get some small portion of Paradise which will be seven times more than this world.

After that, he told with his holy tongue that he was seen written in the exegesis of Imam Mujahid that " Allah created such trees in the paradises which are having trunk of gold and roots are made of silver and branches are made of topaz and their fruits whiter than milk and sweeter than honey and softer than butter and those fruits are having its skins. If the person of paradise will desire for it, then trees will come near to them and automatic fruits will come nearer to them. When they will eat, then the fruit trees will return back to their places. Due to the power of Allah, there will be no decrease in it."

Then Khaja Sahib said " The man at the time of sitting, standing and sleeping whatever he will desire, then without asking him everything will be provided there."

After that, he said, "The shed of those trees will be such great in length that if the trooper will run his horse for a period of 100 years then he will not cover the shadow of even one tree ."

Then , he said Imam Abu Lais Samarqandi said that " Allah created one kind of apple in the paradise when the believer will cut into two pieces of it than from it there will be available one houri and her attributes could not be described. ''

Then he said " In the paradise there is one tree and its name is Tauba and its branches will be available in every room of the paradise and its roots will be available in the room of the prophet of Allah. In that tree, there are available such number

of the crowns and dresses that could come in think and guess."

After that, Khaja Saheb said " On that tree the birds will sing different songs in different voices. And when there will require for the persons in paradise half roasted and half cooked birds which will come nearer to them and when they will eat as per their desires, then as per the command of Allah then those birds will return back to the trees."

Then Moulana Wajihuddin Paheli said " He was seen written in exegesis of Imam Abu Lais Samarqandi that in the paradise Allah created such houris who are from leg to knees are made of saffron and from knees to chest are made of musk and from the chest to the neck are made of amber and from neck to head are made of white camphor. If any one of that houri will look at the world, then there will no darkness in the world. Among them every houri will be wearing 70 dresses and the light of every dress will be equal to the light of the sun. Their shin marrow will be clear such that like a glass. Every houri's 70 hair sets are kept there in the trays and on them it will be written, 'Those who need this type of houries then he should worship of Allah'. When they will be done intercourse with them, then every time they will be like a virgin woman."

After that, Khaja Sahib said " One time Shah Shujah Kirmani has seen in his dream that one houri from paradise came to his house. Khaja Sahib began to embrace her. Then she said that person can hold her hand, one who will do worship of Allah without thinking day and night and he should busy always and in the worship of Allah and except the

worship of Allah he should not engage in other works." By saying this, she was vanished from there. When Shah Shujah wake up and after this event he was living for a period of 40 years and during this period he never did not sleep."

Then he said with his holy tongue about Prophet Yaqub (A.S.) that " When he feel hungry then he will recite the name of Prophet Yousuf (A.S.) and if he will be thirsty then he will do the same thing. In this way, hunger and thirstiness will be gone away for him. So there was a command of Allah that if he calls the name of Prophet Yousuf, then his name will be removed from the register of the prophets. He said to the angel Gabriel that " This flog of respect should beat upon him from the day when he's lost his heart in the love of Yousuf. On that day, if he would have said this then he does not love with Yourself." Then Prophet Yaqub (A.S.) asked the sisters of Yousuf to recite the name of Yousuf so that he can hear. So he was used to liking that and give his heart satisfaction in this matter."

After that, he told this story " When there was a meeting of Prophet Yaqub (A.S.) with Prophet Yousuf (A.S.) and separation was changed into a meeting and he embraced him. Then Prophet Yaqub (A.S.) finds him weak and so he said to him " Oh life of the father. I was becoming weak due to your separation. But you were in the world of the comfort then why you have become weak. He said " Oh: my father when the table cover of graces will bring before him for eating and but he would want to eat because then at that time immediately angel Gabriel used to come and taunt him that Prophet

Yaqub (A.S.) did not eat meals for many years due to your separation. How your heart desire variegated graces. Upon hearing this, all those grace will become like poison for me. And he used to live in starvation for one day and for two days."

After that compiler of this book paid respect and asked " Prophet Yousuf (A.S.) who was a messenger of Allah, then why his sons not become prophets of Allah." Khaja Sahib told with his holy tongue that because its reason is that when there was a meeting of son and father and at that time Prophet Yousuf (A.S.) was mounted on a horse and he did not get down on the horse and in that condition Prophet Yaqub (A.S.) came near him and embraced with him. Then there was an immediate command of Allah came " Oh Yousuf, you have disrespected Prophet Yaqub (A.S.) that you did not get down from the horse and for this punishment the sons born to you will not become prophets."

Then he told this story that " When Prophet Yousuf (A.S.) and Zuleqa were together in the gallery then Prophet Yousuf (A.S) wants to stretch his hand towards Zuleqa and want to do intercourse with her there then the wall was broken and Prophet Yaqub (A.S.) was appearing there and he said oh Yousuf, sons of Yaqub will not commit adultery. Prophet Yousuf (A.S.) made a slogan and he went outside."

After that Khaja Sahib shut, tears and said " It was written in the exegesis of learned persons of Neshapuri that on the day when Yousuf and Zuleqa were gathered at one place and Satan was sitting under the seventh earth on the throne and on his right and left his workers were standing there. He

said to his workers that today he did such work and if it is completed, then all sons of Prophet Ibrahim (A.S.) will be thrown into the fire of hell." Khaja Sahib said " To whom Allah wants to save them if there will be millions of Satans be after them then there will no loss of the damage to them. So Yousuf's old enemy Satan tried his best to touch his edge of the shirt with the dust of censure, but as Allah was his protector and helper there. So there was no effect on this matter."

After that, the discussion about Khaja Ba-Yazid was started and he told with holy tongue " One day the people saw Satan on the cross in the street of Khaja Sahib. And Khaja Sahib told in this matter. He said that " Till he will live there he will not enter into Bustam. He was breaking his promise so Allah commanded to angles to bring him on the cross. Still now go and tell him that now, this time, he leave him, but if he will come again next time then he will not leave him." So the Satan was released from there, then till his life, he never entered into Bustam."

Then he said when the people asked Khaja Dawood Tai about his endeavours then he said " If he will explain then you will be unable to endure them. But he will explain some details of endeavours made by him to his soul. That one day by force I want to engage him in obedience and told him that tonight I want to pray 1000 rakats but he opposed it. So I didn't give him meals for a period of ten years. And I have given him soil instead of the meals so that the people of the world should know that till the soul will not be

killed in this way then claim the love of Allah is not right."

On the Wednesday on the fifth of Zeqad month in the 713 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about sighting was started. Moulana Wajidhuddin Paheli, Moulana Fakheruddin Zardari were present in his service. He told with his holy tongue " It is known that when the slave will see Allah's sight then upon looking he will become un-conscious for a period of 10,000 years and then there will command to raise the head when there will second-time manifestation then he will become un-conscious for a period of 14,000 years. ''

After that Khaja Sahib said " He was seen which is written in the Omer Nastaqis' *Fatwa* that once Imam Abu Haifa was passed from a street and it was reported that a group of boys were playing ball and one boy among them told that stop great leader is coming and he told another boy that this person used to pray 500 raktas every night.|" When he heard this and he came back to his house and he decided to pray 500 rakats every night as commented by that boy. Then he said "Allah asked the boys that the latter is used to perform 500 rakats. So that I want to correct their thinking in this matter."

Another day when he was going on his way in that street, some of the boys told themselves that to be kept away the great leader is coming there and who used to pray 1,000 rakats every night and so he was reaching back his home and he decided to do the same. Then Khaja Saheb told " He was doing such endeavours that for a period of 30 years

he did not touch holy back to the earth and that he never sleeps in the night. ”

Then he told this story about his life that “ Once in the month of Ramadhan he was a finished reading of 120 Quran and daily he used to finish reading of four Quran.”

After that, he said “ Imam Yousuf was heard that Imam Abu Hanifa used to finish four Quran daily. As we belong followers of his religion so that we should also do something in this matter so that on the day of judgment there should be no a shame to us before him. Then he addressed the audience and said whether anybody is there among you who can finish reading the Quran like Imam Abu Hanifa.” There was so no such person among the audience was not able to support this. Khaja Sahib made his daily recital of reciting ten Quran and he used to finishing this and then he used to engage in other obedience.

Then the discussion about piousness of Imam Al-Shafei was started and he told with his holy tongue that “ Still he was young boy and he used to sit at the door of the Imam Malik and the fatwa (legal opinion) which will come from inside which he used to read and If he found the letter needing any correction, then he would ask the person to go inside and ask Imam Saheb to read the book as this issue is not correct, otherwise, he used to send the person back to Imam Malik for corrections. Imam Malik was reconsidering his objections and corrected the defects if any. So for this, he will re-search the issue well and he will find the same as per objections raised by Imam al- Shafei. He was happy with the action of Imam Al-Shafei. Then he

used to say that this boy will become a great learned person of his time and from him there will be lots of benefits to the mankind.

After that, the discussion about piousness of Imam Al-Shafei was started and he told with his holy tongue that "Once the monks of the Kaiser of Rome came to Baghdad and they put one condition that Islamic Ulemas (learned persons) have a debate with monks. If they defeat the monks, then they will pay the money for them. After the arrival of the monks, Harun al-Rashid called to ask Imam Al-Shafei to start the debate with them and he accepted it and he asked them to come tomorrow on the bank of river Tigris where the debate will be held there. Harun al-Rashid acted as per his instruction.

The monks of Kaiser of Rome were sitting near the throne and many times they have demanded to start of the debate. Harun al-Rashid used to tell them Imam Saheb will come there and will start the debate. By that time Imam al-Shafei came over there and he said salam to Muslims and put his leg in the river and Imam Al-Shafei put his prayer mat on the water in the midstream and he was performed two rakats there and he sat on the prayer mat and asked the monks to come to the water to have discussed with him there. The monks saw this miracle and were standing and put their turban on their necks and they said you please come here so that we can say regret to him. When he went there, then all of them put their heads on his feet. When this news reached to Qaiser of Rome, he said, "It was good that the person was in Baghdad. If that person would have been in Rome,

then all the Romans would have accepted the religion of Islam.” Then he sends such a great quantity of goods that which is not countable.

After that, he told this story that “ When the knowledge of Imam al-Shafei was world renowned then the people told him that “Now you are becoming the eligible person to the lay foundation of the religion (school of thought) and for this reason why he did not lay the foundation of the religion.” He said “ What he is having authority that he should lay the foundation of the religion.? Because in the religion of the Imam Abu Hanifa he can do all things, but he cannot do this thing.” So one time Sheikh Abdul Karim Khani said: “ Oh: Aba Abdullah, why did you create discrimination among the people about the religion.?” He said “ He is in the religion of Imam Abu Hanifa. In his linage, nobody did not dare to do this. He was suffering difficulties in the knowledge positively. Now see I am having trust on Allah. Whatever will be happening, it will be seen.” The compiler of this book said that “ When Imam al-Shafei was refused to lay the foundation of the religion then how his religion was started.?’’ Khaja Sahib said that “ Imam al-Shafei was a disciple of Imam Mohammed Hasan. In short, once some poetry as demanded by the exigency of the situation and as per the knowledge, Imam Mohammed wrote and he was brought there and Imam Shafei has seen those poetry lines. As per the demand of the human nature, he told that as his master was differed with his master in his issues so he will also go against him of his issues.” When this news was heard by Sheikh Abdul Karim, then he said that “ Person can

go against of his master to whom the master will give him permission in this matter.” After that Imam Sahib was given permission to 12 persons that they should go against the master. Then Imam al-Shafei said that even though he is not among those 12 persons, but being in the nation of Prophet Mohammed (peace be upon him) he is authorized person. And he said “ There will be available grace in the opposition for the nation. So in it, there is his motive that his name will be alive after him and it will become the cause of the pray for him.”

After that, the discussion about the anger of Allah was started and he told with his holy tongue that “ On the day of the battle of Ohud in which the teeth of the prophet of Allah were martyred and many companions were also martyred. Then the prophet of Allah was looking each and every martyr. At that time angel Gabriel came over there and said him “To be stood ” and the prophet was asked him “ What is wisdom in this?” The angel said “ Till there is the time of the anger of Allah and which was not yet cool down. If you were not sleeping, then perhaps you were martyred.?”

Then he said about Qazi Abu Yousuf “ When his last time was near and then his friends went there to see him and inquire after health and when they have was seen him, then there was so much in grief with them upon seeing him and he said with them “ Whether they want to ask any issue ?”. They went forward and asked about the issue and the friends became happy and went outside. Still, they were at the door and Qazi Saheb left this world at that time.”

After that, the discussion about the excellence of Imam Hasan (R.A.) was started, then he told with his holy tongue that " He was the ruler of the Muslims and he was a rich person. He wrote a large number of books that many of the judges even did not know the names of his books. For the writing of the book *Kitab Haiz* Imam Mohammed (R.A.) was purchased 700 slave girls and their details are as follows.

1. 200 Indian and whose nature was cold
2. 200 Roman and whose nature was cold and dry
3. 200 Suadani and whose nature was hot and dry

He did not intercourse with any of the above slave girls, and he was watching only their kinds of the blood then it was possible for him to write his book *Kitab Haiz.*

Then he said "Qazi Abu Yousuf was become a son in law of Haroon al-Rashid then his dignity will become that he will use to wear a gilded dress and 1000 slaves by holding the golden and silver staff used to walk before him. One day he was passing in this condition then Mohammed bin Hasan came there by wearing the saintly dress before him and said salam to Qazi Sahib, but he did not get a reply from him as desired in this matter." As per the demand of the human nature, he said: "Oh Yousuf, you are proud of unfaithful world and which is not permanent and he recited two couplets of Persian poetry."

Then Qazi Sahib gets down from the horse and embraced him and regretted him and he said him that " He was busy in his recital and, for this reason, he could not reply him in a louder voice.

This was a mistake done by him. It should be clear him that in his eyes there is no value in the world. See for a while the stirrup of my horse and one is made of the gold and another is made of the wood. This is for that when one who see the golden stirrup, then in the hope of knowledge he should proceed further. When one who will look wooden stirrup, then should know that the world could not deceive the learned person and this learned person did not have the value of the world."

After that, he said that " One day Qazi Yousuf was going on the horse, then before he came one Alawi (one descendant of Hadrat Ali Ibn Abi Taleb (R.A.) in the condition of intoxication while keeping clothes on his shoulder like the washerman " and he called him " Oh: Qazi Sahib I want to ask one issue with you so please stop and give a reply to me and go." He stopped there and he told to ask. He told him " What work which you have done by you and for that reason you got such wealth.? And what action he was done by him for which he is facing such trouble.?." He said " He was doing what your ancestors said and you have done, which was done by my ancestors. It means the status of knowledge which covered all my defects." Khaja Sahib told by his holy tongue that because the people of the world should know that nothing is not more than the status of the knowledge because in Quran Allah says "Wallazina until-alim Darjat."

After that, Qazi Sahib said " Abu Hanifa (R.A.) was taken out Fiqh (Islamic law) from the holy Quran and sayings of the prophet. So from Sura Baqra and from sayings of the prophet, he was found out nine issues and then from each issue he

was found many issues. Then he was given the temptation and inducement to the mankind to acquire the knowledge."

Then Khaja Saheb addressed Moulana Shahabuddin Meerati and he said "Imam Abu Hanifa was the root of the knowledge and his 12 friends were like the branches and to whom he was specialized and to them he was given special work to them. So Abu Yousuf and Mohammed were given the permission and allotted special work of the issues of the legal opinions (Fatwas). Then he said the condition of the Fatwa was dependent upon the sayings and ijtihad (exercise of judgement) of Imam Abu Hanifa. Because the original Mufti (Muslim jurist) was given him permission. Because Abu Yousuf had perfect in the jurisdiction and Mohammed was in comparable in his time and who was always used to engage in the writing and compilation of the books.|" So Abu Hanifa said that " Mohammed bin Hasan was created the issues with the equal numbers the stars of the sky from his personality. And whose replies were given by Qazi Abu Yousuf and Dawood Tai followed the way of worship and one day he was disrespected so, for this reason, his names was not becoming famous. And Abu Suleman was adopted asceticism."

After that Khaja Saheb said, " Dawood Tai used to say that to learn manners from Allah and his messenger, and he will not look at his master Abu Hanifa who was undergoing the hardships in the jail but he did not accept to become the Qazi of Baghdad city."

Then the discussion about Mustadi persons (person who make requests or desires) was started and he said with his holy tongue that " One day Khaja Hasan Basri went into the meeting of Mustadi persons and from there he was heard Mustadi matter and for which he was tried 20 years to remove this matter from his heart but it was not removed from there and he was feared that it will go with him in his grave." Then Khaja Sahib said that " For this reason Mustaid person may not be given trouble."

On the Wednesday on the 20th month of Zil-Hajj, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Wajihuddin Paheli, Moulana Burhanuddin Gharib and other friends were present at the meeting. The discussion about memorization of the Quran was started. He told with his holy tongue that " Once Imam Hadad was sitting in the school and at that time Amir Ahmed Maqzi came there and he put his head on the ground. And he was requested to pray so that he can memorize the Quran like the verse 'Qul Wal Lahu Ahud', and which was memorized by him, then Khaja Sahib said told him " The pray is good, but he should recite Quran as the verse 'Qul Wallahu Ahud' for which he will be obliged to him." So the pray was done and it happened like that. And the meaning of this was that to repeat as many times so that it should be known the value of the knowledge because the knowledge is a great grace. "

After that Khaja Sahib told with his holy tongue " Abu Hanifa's knowledge was becoming well known in the all over the world and he was tested all flavours of the knowledge. So after Prophet

Adam (A.S.) and other prophets and the companions of the prophet anybody who is not remembered so much than him. This was possible only with the power of the prophet of Allah, which resulted in the spread of the knowledge."

Then he said Khaja Qutubuddin Madoud Chisti did not memorize Quran and in his last days of life he was seen by his master in his dream and who told him to recite 1000 verse " Qul Wallahu Ahad" and when he was waking up then he began reciting chapter Iqlas and in a few days of time he was memorized Quran. ''

On Saturday on the 25th month of Zil-Hajj, he was sanctified to touch the feet of Sheikh Sahib. The discussion was started about that if there will be injustice on anybody then he should not curse otherwise the aggrieved person will become the cruel person. Then he said " When an aggrieved person will curse, then there will become the case of the tit for tat. If he will be silent at that time then there will be justice sure for him there." Then he told this story that once one woman came in the service of Imam Abu Hanifa and she told him that " She had one hen in her house and which had small chicks with her and somebody caught that hen and for this reason chicks are restless. You please help me in this matter. " He asked, " Whether she did not any curse.?" She said "No." He said " Be careful and do not curse. Sit at the door and come after some time and you will get your hen ". At that time, one woman came there and she said: " She had a small boy and in his stomach there is a severe pain is there." He asked her " To bring the

boy there." He asked the boy "Oh boy tell truly what you have eaten today.?" He said, " There was one hen in that street and we caught it and slaughtered and have eaten it." He told the woman to pay its price. When the mother of the boy was given the price of the hen then he told her " To go the boy will become healthy." Then the woman of hen came there and he asked her "Whether she got her hen then she told him that she did not get it." Then he told her "Why she did not curse.?" She did curse and then one man came there running and he said: " His boy's stomach is inflated and the boy is restless due to the pain." Then he was given her price of a hen and asked her to forgive him."

After that Khaja Sahib said " When there will be trouble to a man from another person or somebody will take his goods by force then, in that case, curse should not be done. But he should gnash teeth in anger in this matter. So that he can get his purpose and Allah will give its reward for him. Because Allah knows very well his slave's fortune."

After that, he told this story " Once during the period of Sultan Mahmud of Ghazni two infidel persons came to Ghazni with goods and money. The robbers looted goods and money from them. They wept and went into idol temple and looked at the sky and said " Oh Lord, even though we are not Muslims, but we are created by you and you are Lord of all creatures. Till there will no be redress of their complaint from your side then they will not leave from this place and will not talk with each other." They sat there at that time by a tie-in the edges of their shirts. On that day there was a pain in the stomach of Sultan of Mahmood and due to

this reason he was used to fall from throne to earth and from earth to the throne. All holy people and learned persons prayed, but there was no effect at all. But the illness was increased double. When all were becoming helpless then Sultan Mahmood, who was wise person called Hussain Mamondi and told him, " Oh Hasan now all people were becoming helpless. Now it is a matter with Allah go and request for Khaja Bahlul Deewana for pray in this matter." When Hussain Mamondi reached with Khaja Sahib then he was smiled and said " Perhaps there is something required by Mahmood so he sent him there." Hasan Mamandi was explained the details of the pain of the stomach. He said " To climb on the palace and beat drum, then he will become healthy at the same time." Hasan came back from there and told the same thing to Mahmood. So it was done. Among those infidel persons talked with each other and they said that " Whether Sultan Mahmood was dying or someone was informed our condition to him. This drum is beating for this reason. When they talked like this then immediately the pain of the stomach was gone." Sultan Mahmood mounted on a horse and came to see Khaja Bahalul and asked for his forgiveness. Khaja Saheb told him, "Robbery was done by another persons and there was pain in your stomach. Yes slave will done robbery but there will be difficulty on their owners." Then he told details about two infidels persons. Then the king went from there and saw them and made them happy and he was rewarded them and given them respect and honour and sent return back from Ghazni with lots of goods and money."

Then Khaja Sahib shut, tears and said “When there is such result of cruelty to the unrelated persons, then what will be the result of cruelty to the related person in the both worlds.”

After that, he said, “ Once Khaja Zanon of Egypt was moving in the street and he was seen two Muslim persons were playing chess there and he told them if this time will be spent in worship of Allah or reading of the Quran then it will be very good.” But they don't pay any attention. He was proceeded further then there was thought in his heart that whether they became angry in this matter. To give suffering of the heart of Muslim persons is not good and he came back from there and for this he was asked forgiveness and he said “ Gentlemen forgive him. I said something due to his madness, whether you became angry in this matter..? When Khaja Sahib asked for forgiveness, then they were ashamed and repented from all such things.”

After that, he told this story that “ Once Ba Yazid Bustami was passing in one street, one young intoxicated person with a kind of stringed musical instruments in his hand was coming before from the front side. Khaja Sahib due to the kindness he advised him but as he was in an intoxicated condition so he pull down that the musical instrument on the head of Khaja Sahib. Due to this reason, it was broken into many pieces so he was ashamed in this matter that what he did an act and due to which he was breaking his musical instrument. In short when he was reaching back his house, then on the next day he went his house with five coins and some sweet with him. And

he said him “ This is the price of the musical instrument and this sweet as due to breaking of the musical instrument your throat has become sour, so eat this sweet and remove the sourness.” When the young man saw his such behaviour, then he was put down his head on his leg and he repented.”

On the Thursday in the month of Muharram in the year 715 Hegira, I was sanctified to touch the feet of the Sheikh Sahib. There was Urs (death anniversary) ceremony of Shaikh Fariduddin and Moulana Wajihuddin Paheli, Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, Sheikh Usman Sayah, Sheikh Hussain Zakir, Sheikh Bakhtiar Oushi, Moulana Fakheruddin Zardari, Moulana Shahabuddin Meerati, Moulana Nasiruddin Giyahi, Hasan Ali Ala Sejzi and other friends were present in his service. The discussion about piousness and praise worthy qualities of Sheikh Fariduddin was started and there was effected on the audience. After that, he said that Sheikh Fariduddin was leaving this world on 5th Muherram.

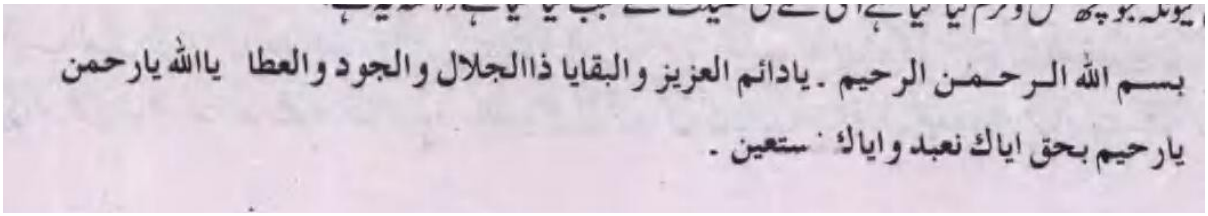
It was happened that in that night he was leaving this world and he reminded me that Moulana Nizamuddin is not present there and he also said that he was also not present at the time of death of his spiritual master Shaikh Qutubuddin Kaki so he (Moulana Nizamuddin) was also not present

when the time of his death was near then he stood and from morning to till the time of ten’o clock in the morning he was read Quran five times then he was engaged in the invocation of Allah as such that there was a discharge of blood from his mouth and each and every drop of the blood which will fall on the ground from it was formed a painting of Allah and he used to read one quatrain and go in prostration and then he used to raise his head.”

When he was finished his invocation of Allah, then the people came closer to him and sat near him. He told all of them to go outside and sit there and when he will call then come inside. After some time one call was heard that “ Now the friend will meet his friend.” Then all of them came inside, then Khaja Sahib was engaged in another condition. When the time of Eisha (night) prayer was coming near then he was performing Eisha prayer four times and then he was handed over his life to Allah while putting his head in prostration. Then there was call which was heard by all the people of Ajodhan that “ The entrusted thing which was on the earth and which was given to Allah.” When Khaja Sahib ended this story, then in the meeting place there were many slogans and there was such weeping condition that which was not prevailed before. After that, Malik Yamin al-Mulk came there along with some rich persons in his service. He told him to sit

down. Then he sat there. At that time Moulana Aladdin and Moulana Kamaluddin came there and he told them to sit down and they sat there. Then twenty Darwish came there and who were belongs to Sheikh Fariduddin in the service and he said welcome. Khaja Sahib welcomes Darwish persons by moving some steps towards them . He was shown very much cheerfulness. They sat near him. Among them one person was realization of truth was there and who told one story in service of Khaja Sahib that " One day he was in Etkaf (retirement to mosque for continued prayer) at the foot side of Sheikh Fariduddin and was seen him in a dream and put his head on his feet. And he asked how Allah treated with him.? He told that " The treatment which is given to the friends." Then he asked how it is.? He said " When they have taken his soul under the empyrean then there was a command to prostrate and when he was prostrated and when he was raised head from prostration then what he is seeing that Khaja Moinuddin Sanjari, Khwaja Qutubuddin Bakhtiar, and other pious person of Allah were standing under the empyrean. There was command to bring the crown and put on the head of Fariduddin Ajdhoni and wear him the dress of forgiveness and to take out a procession in the world of angels that we have forgiven Sheikh Fariduddin. Because in our service he didn't done any carelessness and there is nothing less in it." When Khaja Sahib

finished this story, then he shut, tears and thanked Allah. And the Darwish said " Sheikh Fariduddin was given the message that he should go and see Moulana Nizamuddin and ask him to recite the following phrase very much because whatever favour and kindness was done to him was due to the excellence of this phrase and which is mentioned as follows.


بسم الله الرحمن الرحيم . يادائم العزيز والبقايا ذاالجلال والجود والعطا ياالله يارحمن
يارحيم بحق اياك نعبد واياك نستعين .

After that Khwaja Sahib said he has added this supplicatuib in his daily recital. And there is one command in this phrase which he has only known to him in this matter. Then Khaja Sahib was given a green wool saintly dress to that Darwish and who accepted this. Then there were meals and sweet was ready there. Which was brought for the sake of the reward of the soul of Sheikh Fariduddin? When table cover was spread there then Khaja Sahib regrets with everybody. When all persons have eaten meals, then Khaja Sahib told with an audience that the soul of Sheikh Fariduddin is present here. If you ask then choristers would say something. All of them paid respect and said it is a matter of felicity and the choristers were started singing.

Then after beginning of this on Khaja Sahib and on the persons in the audience there was such condition prevailed that all were falling down to

the earth. Sheikh Usman grandson of Khaja Qutubuddin, Moulana Fakeheruddin and that dervish who was in Etkaf (retirement to the mosque for continued prayers) at the foot side of Sheikh Fariduddin began dancing. They did such dancing that the skin of the toes of the feet was becoming damaged, but they were unaware a little of this in this matter. When Sama (ecstasy) meeting was ended then everybody was becoming normal and sat in their places. Khaja Sahib was given a special umbrella to Sheikh Usman and in this same way, he was given some other special things. That day was very comfortable and everybody after paying respect left from there. And Khaja Sahib was regret everybody. Everybody was saying that to search for the safety of Allah.

On Saturday on 30th Muharram, I was sanctified to touch the feet of Shaikh Sahib. The discussion about touhid (unity of God) was started. He told with the holy thing that " The meaning of unity of God is to say one to Allah and the meaning of Marafat (knowledge of God) is to identify of Him."

After that, he said " He was seen, it was written in *Saluk Auliya* that as per narration of Sheikh Abu Baker Shibli the last prophet of Allah said that on the day of judgment Allah will resurrection of all of the creatures and Allah will command the angels to gather all of them. Then, as per

command every group will proceed before their Lord and only the group of Marafat (knowledge of God) and unity of God will stay there, then they will be heard call why they are standing there? They will say, oh: our Lord, we are standing there for You. Because in the world we have worshipped You without seeing You. Till there will be no command from your side how they will proceed from there.? Then there will be manifestation of the light of Allah , then all will prostrate there. Then there will be a call that " Oh who said of one to Him raise your heads. As you have believed Me one so, for this reason, I will forgive all of you and make an expedient paradise for all of you and instead of all of you I will send the Jews and fire worshippers to the fire of hell. ''

After that Khaja Sahib told with his holy tongue that " On the day of judgment there will be announcement under the empyrean that oh My lookers I will forgive you all so to proceed to paradise so that you can have My sight there. Then Khaja Sahib recited one couplet in the Persian language and its meaning and translation is as follows.

When the believers will see the sight of Allah, then they will forget all graces of the heaven there. Because than the graceful look, there is no more grace which is available there. Then Khaja Sahib said " Why not forget it because

there will be a meeting of the friend with his friend. ”

Then the discussion about the ascent was started and he was told with his holy tongue that narrator narrated that “ The last prophet of Allah went on the journey of ascent in the condition of wake up. But the people of Ahl Sunatt Jamat (orthodox Muslims) narrated that had two ascents which are as follows.

1. In the condition of dream
2. In the condition of wake up

This doubt is there due to this reason that there should be conformity in the sayings of the prophet. Then Khaja Sahib said the last prophet of Allah is having excellence among all prophets sent by Allah.

1. He is leader of the Prophets
2. He is intercessor of the Nations

When the last prophet of Allah was born then all previous divine laws were cancelled and his divine law will be continued up to the day of judgment and the which is not divine law of any other prophet. ”

After that Khaja Sahib told with his holy tongue that “As the identity of Allah is obligatory and in the same way when it is not certify by heart and promise by the tongue then the faith will not be right.” Then he said about “ Chastity of the prophets before revelation there should be no doubt in this matter and after the revelation it

was confirmed rightly. But it is possible that the after revelation in them there may be some false steps. But in, their favour there should be believed that they were not a magician and liars. One who thinks something more than he is an infidel absolutely." The compiler of this book asked whether Luqman and Alexander were prophets because Allah mentioned them in the Quran. He said as per *Rewait Sahih* in which he was seen written that they were not prophets, but they were holy and virtuous persons and for this reason Allah loved them."

Then he said " Alexander, is called Zoqarnain and in this matter, there are many sayings are there. Some say he had with him two bobbed hairs on his head. So for this reason, he is called Zoqarnain. Some say he was reached to the two ends of the world. So he is called Zoqarnain. Some say that he was seen a dream in which he seen that he was reached near the sun. And at the two sides of the sun, it means east and west he caught with his hand. When he was told this dream to any of his friends, then he told him Zulqarnain and for this reason, people used to call him as Zulqarnain. Others opinion is that he was told to many kings to follow the call, but they have not accepted it. So for this reason on both sides of his head there were strikes of the swords so for this reason, many people used to call him as Zulqarnain. "

After that the discussion was started that why Hadrat Abu Baker Siddiq (R.A.) is called Siddiq (ever truthful)? He told with his holy tongue that “ He was most excellent among four friends of the prophet of Allah. For saying him Siddiq ( ever truthful) there are available two sayings and first is that when the prophet of Allah was returned back from Ascent night, whatever the prophet explained he was certified and another reason is that his truth is having its highest level so, for this reason, he was well-known as-Siddiq (ever truthful).”

Then he said “ When the prophet of Allah was getting honoured with the prophethood then first from all Hadrat Abu Baker Siddiq (R.A.) was certified that he is really the prophet of Allah. And in the last time, he was believed in one matter and not to talk very much talking and avoided argument and discussions. So for this reason, his name was becoming as-Siddiq. Think about his life he said his name is written on the tablet of the sun and when the sun will reach the housetop of holy Kaaba then it will not move further from there unless the angle will administer an oath of his name, then the sun will move forward.”

Then among the friends who were present in his service asked for what reason Hadrat Umar (R.A.) is called Farouq.? He said “ He was used to distinguishing between the truth and false. And Hadrat Usman bin Afan (R.A.) is called Zunurain

because he was married two daughters of the prophet of Allah and when the first daughter was dying then he has married the second daughter." Then Khaja Sahib said " The prophet of Allah was proud of his son in law relationship. So he was used to saying it many times that " If he had 70 his daughters then if one will die then he will marry another daughter with Usman bin Affan." And Hadrat Ali is called Asadullah because he got this title from the sky because Allah told that Ali is His tiger."

After that, he said that " When Hadrat Ali bin Taleb (R.A.) used to make slogan then due to horror for his slogan birds and animals used to be killed. "

In this situation he said once in the service of the prophet of Allah, there was discussion about Prophet Dawood (A.S.) that in his hands iron was used to be melted and from it he was used to make the chain armours . The prophet smiled and said " When Prophet Dawood (A.S.) used to melt iron in his hand, then he used to take the name of Hadrat Ali Ben Taleb (R.A.) then iron will become melted."

Then he told this story that " Once Hadrat Ali Ben Ali Taleb (R.A.) was attacked on the Syria and he was becoming helpless there and made a slogan and due to this reason there was terror in the world of the angels and angels forget their glorification and requested in the court of Allah " Oh: our Lord what was this call.? And for which

our work was stopped there." There was a command "This is the slogan of Ali bin Taleb, who is asking help from us and go and help him."

After that, the discussion about Marafat ( the knowledge of God) was started and he told with his holy tongue that " The sign of Arif (one having an intimate knowledge of God) is that he used to remain in the silence. If he will talk only as per requirement."

He said he heard from a holy person that " One who will become a lover of the soul, then on him self-complacent, malice and disgrace are becoming his lovers. "

He said " The key to all things is patience and in the devotion the work is done by patience. When there will be devotion right then the door of blessings will be opened. "

On this related situation, he said that " Khaja Junaid of Baghdad said meditation should be done by such person in his look there will be nothing invisible and thanks should be done by such person who will not step out of the Kingdom of Allah."

After that Khaja Saheb shut, tears and said " How those people are so good who become able to get news on the first day and on the second and third day there will be no signs of them and which will not be available there. Such persons are simple. The perfect are those who are

established in the beginning and ending of the love and they should call for more and more."

In this situation, he told this story that " Once Khaja Yahia Maaz was asked with Khaja Ba-Yazid Bustami through somebody that, what do you say about that person who will be intoxicated in one cup of the love? Khaja Sahib sent a reply that there are such persons are there who are drinking cup after cup since the beginning to ending of the time and then they will still demanding more and more. You have written about such persons who are less courageous people."

After this Khaja Sahib told with his holy tongue that " One who is perfect in the way of love and Marifat (knowledge of God) and from him in the innermost and manifest nothing will be away and nothing will not be remain concealed from him."

Then in this situation he told this story that " When Khaja Zanon Masri was reached at the perfection then his fame was spread all around and in everywhere place and when he will look at the sky, they he can look, all things in between from the empyrean to earth and from empyrean to the magnificence of veil and nothing will not be conceal from his look."

After this, it was asked by Khaja Sahib how the people will reach such status." He said " When they will be disconnected from all things and they will become the persons of Allah only. Then in all the kingdoms and whatever is there then it will

give up to them and nothing will not be concealed by them. When they look at any side, then nothing will not be concealed by their look."

Then the discussion about Sama (ecstasy) was started. One Darwish from the family of Chistia was present there. He said, " What is the reason that first the people were available in the condition of rest but when they hear Sama (ecstasy) then they will become restless." He said " When Allah was taken promise of the service from Prophet Adam (A.S.) it means that it was asked by the souls whether He is not your Lord.? Then all souls were engrossed so it is the same condition which will prevail in ecstasy (Sama). Since they will be first in the condition of rest and when they will hear Sama (ecstasy) then they will become uneasy. Then that friend asked, " What is difference between meditation and modesty.?" He said, " Meditation is due to the extreme cause of the waiting and modesty is due to the observation for which there will be an available shame."

Then he was asked " Who is called Sufi.? He said " Whose heart will be clear like Prophet Ibrahim (A.S.) it means he will be free from the love of the world and who is the follower of the commandments of Allah. Whose acceptance will be like the acceptance Prophet Ismail (A.S.) and whose sorrow will be like the sorrow of Prophet Dawood (A.S.) and whose indigence will be like

the indigence of Prophet Eisa (A.S.) and whose patience will be like the patience of Prophet Ayub (A.S.) and whose fondness will be like the fondness of Prophet Musa (A.S.) and whose sincerity will be like the sincerity of Prophet Mohammed (peace be upon him).”

After that Moulana Burhanuddin Gharib asked “What is called Tasawuf (mysticism)? ” He said “ Not to take consider the condition of the manifest and not to do fire worship. Because it is cruelty to himself. For this reason the people Saluki (mysticism) said that to become attribute-less, then you will get attribute. ”

Then he said “ There are 70 positions of Arif (one having an intimate knowledge of God) and one among them is not to get the desires in this world. ”

After that Khaja Sahib shut, tears and said “One who the claim love of the friend and at last he will marry a woman or learn knowledge then understand that he is nothing. And from it there will be no relation will be established by him. He is liar claimant absolutely.” After that in the condition of overpowering of the fondness, he said “ The knowledge of all learned persons still not reach to the following two matters.

1.The correction of the nation

2.The service of the solitude

Then he said “ He heard many times by the holy tongue of Sheikh Fariduddin, that those who

will say and become unconscious are nothing and from them the dead person is better. That eye which will be engaged in other things than Allah, then it is better that it should become blind. That tongue which is not engaged in Allah's invocation then it is better that it should become dumb. The ear, which is not intoxicated in the hearing of the truth then it is better that it should become dumb. The body which is not engaged in the service work of Allah and from him the dead person is good."

After that, he said that " He was heard by the holy tongue of Shaik Fariduddin that one day Sheikh Qutubuddin Bakhtiar Oushi told in the condition of intoxication that one who will walking without the feet on the way of the truth then he will reach to the goal. And one who will be in the invocation of Allah without tongue, then he will get felicity of the meeting. And one who was seen grace of his friend without eyes, then for always he will become the person of the eye sight. One who will drink the wine of his love without the mouth, then he will become a perfect person." When Khaja Sahib reached at this point, then he shut tears very much and he said " The perfect person, whether he will live in the loneliness, then there will be no such moment which will not pass from there from him when he will not move the pillar of the empyrean and his roar will not be heard in the world of angles."

The compiler of the book has asked “If he will be given permission then he will read the poem of Khaja Nizami which he has remembered and then Khaja Sahib told yes.”

After that, Khaja Sahib said, “ If it will not happen like that then he will not become a perfect person.” And then he told of this situation that “ Once Khaja Ali Sohail wrote one letter to Khaja Junaid in which he wrote one should be kept away from purpose and that on prophet Dawood (A.S.) there was revelation was sent down and in which it was told that person is a liar in Our love one who sleeps in the night.” Khaja Junaid saw that letter and on its back, he was writing its reply that our wake up is on the way of the truth and our dealing and our sleep is also in action for the truth. It means in the love both are equal. The sweetest sleep of the pious persons is also the grace of Allah. It means my eye sleeps, but the heart will not sleep.”

Then he said “ Once one pious person wrote to Khaja Junaid that friends are those people and if Allah will give them the option of hell and heaven to select any one of it, then they will opt for the hell because the heaven is their desire and the hell is the wish of the friend. One who will give preference to the option of the friend than his own option then the he is the only friend.” Khaja Junaid said “ No, one who does such things then they are doing acts of the children. If he will be the given

option, then he will not opt anything. But he will request that what is a connection of the option with the slave person.? Where ever he can be sent by Him. Then he will be ready to go there. And there is no option for him. My option is that whatever You like it.”

Then he told one story about piousness of Khaja Junaid that “ One holy person told this story upon his death that one day he was seen one dream that the prophet of Allah was sitting and Khaja Junaid was standing near him. One person brought one legal opinion and want to show him, but the prophet of Allah said him to show Junaid so that he can reply it. Sheikh Junaid said, “ Oh prophet of Allah in his presence how he had option of it.?” He said, “ I had such proud on you alone only, that which is available to other prophets in their nations.”

After that on this situation, he said: “ It was a habit of Khaja Junaid that he used to say Allah, Allah throughout the night.”

Then the discussion the about saintly dress was started and he said with his holy tongue that “ The only saintly dress is not credence and if it is having authority then all the world will wear it. The credence is available for that person one who wear a saintly dress and fulfill its rights and if he will make carelessness, then he will be apprehended and then there will be no value of his saintly dress. The wearing of the saintly dress

is a copy of the holy persons who wore the saintly dress and did not make any carelessness in the obedience of Allah."

After that, he told with his holy tongue " Once Khaja Junaid was asked whether the saintly dress is having credence or not.? He said "No." Asked why. He said " Because many saintly dress wearing persons are there who are involved in evil deeds and on the day of judgment this dress will become the plaintiff against them. Such persons will be deserved for the fire of hell. And many of the quilted coat wearing persons are such that who do many good deeds and such persons will enter into the heaven before such persons who wear the saintly dresses. So it was known that by wearing only saintly dress is not the credence, but the saintly dress is having authority due to the person who will wearing the saintly dress and one who wear it and fulfill its rights. Then there were will be respect of the saintly dress of that person."

Then he said Hadrat Ali Ibn Abu Taleb (R.A.) said: " The saintly dress is not having the credence."

After that, he told this story that " He was seen written on *Tuhfa Arifin* that once Khaja Yahia Maz Razi was sitting and his companions were sitting around him., At that time one person wearing quilted coat came there and he paid respect and he sat down there. He was seen at

him and began smiling and when he did such thing two or three times then the persons in the audience asked him what is a reason.? He said the thing which he was searching for the person who wears quilted coats and he find such thing in this quilted coat wearing person. That person stood and to he paid respect him. Khaja Sahib said you are such person who is in this dress of quilted coat, but he is ahead of the persons of the saintly dress wearing persons and you have already reached on the destination."

On the Thursday on 10th Safar of months in the Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about the creation of the sky and earth was started. He told with his holy tongue " Allah created the earth and sky and whatever there in between them was created in six days. As written in the exegesis of Imam Mujahid that He is having such a personality who created the sky and the earth in six days."

After that Khaja Sahib told with his holy tongue " This world's one day is equal to 1000 years of another world which is mentioned in the Arabic phrase and its translation and meaning is as follows. "With your Lord one day is equal to 1000 years."

Then he said, " Allah first created tablet and whatever which will be happening from the beginning to the ending in the world, it was

commanded to the pen to write in it and when it was written then empyrean was created and after this the chair and after that skies and earth.”

Then Khaja Sahib said, “ The creation was started from the Sunday and it was ended on Friday and on the Saturday nothing was not created.”

After that, he said, “ If Allah wanted, then He can create in one moment and but it can create such millions of the things because he had empowered to do so, but he wanted to show the man for doing the work slowly and not quickly.”

Then he told with his holy tongue that “ He was seen which is written in exegesis of Imam Zahid that when this verse was sent to the last prophet of Allah, then learned persons of Jews asked with the prophet about the details of the creation of the skies and the earth and whatever is there in them.”

He said “ On the Sunday and Monday the earth and whatever things in it were created.

On Tuesday, the mountains and whatever in them were created.

On the Wednesday trees and necessities of the human beings were created.

On Thursday, the skies and whatever in them were created.

On the Friday sun, moon and stars were created.

In the six days when all the things were created and the worlds were decorated and then on Saturday and its time limit is 10,000 years, then the movement of the skies and created Prophet Adam (A.S.). The duration of the period since the creation of the pen to the day of the judgment will be 14,000 years."

After that, he said, " In *Haqaiq* there is written as per narration of Hadrat Khaja Hasan Basri that from the movement of skies till the birth of the Prophet Mohammed (peace be upon him) the period of 6,000 years was passed away."

The birth of Prophet Mohammed (peace be upon him)

Then a discussion about Prophet Mohammed (peace be upon him) was started. He told with holy tongue that when " He was born then all idols were coming down on the earth and on his both shoulders it was written by the pens of light 'La Ilha Illa Mohammed Rasul Allah' and in between them there was a seal of the prophethood."

After that when the prophet was laid on the earth, then the room was lighted like that there were many millions of torches were lighted there."

Then he said "The night during which he was going to born his uncle Abu Taleb was seen in dream that angels were brought lighted torches from the sky to the house of Abdullah and the people of tribe Quraysh and their neighbours as

in their fate there was Islam so they were lighting their lamps from that torches and they are going to their houses. When he tried his best to lit his lamp with the torch but it went away from him and his lamp was not lit. At last, when he was waking up and heard that there was born a boy in the house of Abdullah. ”

Then Khaja Sahib said, “ Abu Taleb was tried is best which was possible by him but as in his fate there was no Islam so, for this reason, he was away from this grace.”

After that, he said “ In the beginning the prophet of Allah was trying his best so that Abu Taleb may accept the religion of Islam as there was no willingness of Allah so that endeavour was gone without any result. So it said that one day there was a meeting of the prophet of Allah with Abu Taleb in the street. Then he said, “ Oh my uncle you accept my prophethood so that on the day of judgment there will be the logic of with him for his safety from the fire of the hell there.” Abu Taleb tried his best to say, but he could not say. And he said, “ Oh life of your uncle I want to say Islamic creed but many millions of locks are coming there from his mouth so for their hindrance I could not say this.”

**The birth of Ali Ben Ali Taleb (A.S.)**

After that, the discussion about the birth of Ali Ben Ali Taleb (A.S.) was started and he told with his holy tongue that “ When he was born then he

was put in the lap of the prophet of Allah so that he can give bath him with holy hands. When he was given the bath and put him in the lap of Abu Taleb and then the prophet was wept. Abu Taleb said it is a time of happiness and not for weeping. He said, " Oh: my uncle, I have given the first bath to Ali but he will give me the last bath so I am weeping."

**Khaja Junaid of Baghdad**

After that, the discussion about piousness of Khaja Junaid of Baghdad was started and he told with holy tongue that " Once Khaja Junaid of Baghdad was saying in the court of Allah that there was such time upon him that then the people of sky and earth used to weep upon him. And then that time was passed away, then I used to weep upon them and now this is his condition that there is no news about himself or about them. Then he said " He was wandering in the jungles for a period of ten years and taken care of his heart. Now since 20 years he does not have any news about anything. Then he said Allah was talking with the tongue of Junaid for a period of 20 years. But in between there is no interference of Junaid in it or except Allah nobody does not know in this matter. "

After that Khaja Sahib said " When in the hearts of the lovers if it will come the thinking of the world at the time of prayer then they should

re-start the prayers. And when there will be thinking of the other world come there, then they used to perform the prostration of the mistake. ”

Then he said “ Once it was requested with Khaja Junaid of Baghdad that oh: master of mysticism, it will be better that if you will wear the rag dress for our sake. He said if he will know that only by wearing of the rag dress there will be work done, then he will wear also iron and fire rag dress. But the matter is that there is a daily call in his innermost that there is no credence of the saintly dress and only doing of the work is having authority.”

After that, he told this story that “ Once Khaja Zanon of Egypt was going to journey and one person came there before him and asked a question that is there end of the love or not?” He said, “ Oh: liar there is no end of the love.”

Rabia of Basra (R.A.)

Then the discussion about Rabia of Basra (R.A.) was started and he told with his holy tongue “ When there will be call on the day of judgment “ Rijal of Allah” it means the men of Allah. Then, first of all, Hadrat Rabia of Basra (R.A.) will put her step in this row.”

After that, he said “ During that period she was incomparable in the work of the love. So Junaid of Baghdad said “ Once one day and one night he was in her service of Rabia of Basra and there was a discussion about the love and there was no

thought came in his heart that he is male and also there was no thought came in her heart that she is female. When he left from there he was felt that he was poor and she was as sincere."

Then about her belief and truth Khaja Sahib told this story " One day she was doing hymns in the court of Allah that oh: Allah, if you will send me to hell then she will reveal one secret of the love which she is having with her and same she will explain it and for this reason, the hell will be away of the 1000 year of the journey from her." Then she said " Oh my Sustainer if she will do worship for the sake of his fear, then burn her in the fire of the hell fire. And if the worship is done by her for the hope of the heaven then show Your grace surely."

After that, he said, " Once holy Ka'aba welcomed Rabia of Basra and she cried upon hearing the call of Allah that one who move towards His side the distance of one span then He will move one yard toward that person ." And she prayed in the court of Allah that she does not require Ka'aba and she does not need the joy of the sight of Kaaba but she wants the sight of the owner of Ka'aba."

Then he told this story of Sheikh Ali Tirmazi who told that " Once when Rabia of Basra went to the jungle and for a period of seven years on the side she was roll down and was reached to the plain of Arafat. Then there was invisible call that

oh : claimant how such desire which you have attached to your edge of the dress,? If you demand then We will decorated your work in one manifestation. She said " Oh my Lord, I do not have such type of the capital. I only need the indigence. Then there was call " Oh Rabia put your head down because there will be the case here about those persons who want our meeting, then they will become such closer to Us that there will be no difference of the hair will be there. Then the work of miserable of condition is there which is likely to end in death and the meeting will be turned into the separation. You are still in 70 veils unless you will not tear those veils and put your step on our way then you will not get indigence. So look at upper side a little and she saw there and she finds one river of the blood is flowing in the air. There was a call heard in which it was said oh : Rabia this blood of the eyes which belongs to Our lovers and who put their steps in this way. At the first destination, they become such persons that in the both worlds their names and signs are not found." She requested " Oh my Lord show one of their attribute to me." Upon saying this the blood of menstrual course was started and there was invisible call in which it was heard " Oh : Rabia this is their first place ". And Khaja Sahib on reaching this point shut, tears and he said " For a period of seven years on the side she was rolled down and she went to visit

two earthen clods and when she reach near of it due to this defect she could not visit Ka'aba. By this time Hasan Ala Sejzi and special friend of Khaja Sahib, Khaja Aziz Baig came there and put their heads on the earth and at that time Khaja Sahib was in the condition of overpowering of the fondness so for this reason he paid his very much affection to them. And he said to sit them there. When they sat he told to Khaja Aziz Baig " To read any Gazal (ode) and Allah was sent you at the right time." When Khaja Aziz in third musical note starting singing Gazal then there was such tenderness on Khaja Aziz and on the audience of the meeting which is not described in the wisdom and thinking. He was given Khaja Aziz and brother Hasan special garments. That day was very excellent and very comfortable that many facilities were available.

**The excellence of Sura (verse) Muzzamil**

On Sunday on the 20th of Safar month in the year 715 Hegira, I was sanctified to touch the feet of Sheikh Sahib. The book exegesis of the Quran of Imam Zaheidi was kept near him.The discussion about the excellence of Sura Muzzamil was started and he told with his holy tongue " Imam Shafei mentioned narration of Hadrat Ali Ben Ali Taleb (R.A.) and the last prophet of Allah that on the 27th Ramazan the last prophet of Allah was sitting in the mosque of Madina with his

companions and he was telling stories of the previous prophets and at that time angel Gabriel and angel Michael along with 24,000 trusted angles which used to live around the empyrean came there with verse Muzzamil which was written by the pen of light on the silky paper. The prophet of Allah stood and was paid great respect and honour and took it in hands and kissed it. And put on the head and asked brother Gabriel whether this command of Allah,? He told " Allah says if he would have sent this verse during the period of the previous prophets and due to the facility of this verse then there will be not available any sinner and due to this facility, I would forgive all of them. So one who reads it among your nation after the obligatory prayer, then he will get reward one 100,000 good deeds for each word and such extent of the bad deeds will be removed from his account of deeds. He will enter into Paradise along with the last prophet Allah. The reader of this verse will be given 70,000 palaces of green emerald and in each palace there will be small 1,000 palaces will be there and in which there will be available many thousand houries ."

After that, the prophet of Allah addressed " Oh my people of the nation make this as your recital and read it daily ten times. One who will read it ten times, then Allah will keep him away from bad people and evils of the calamities and always he

will be in the custody of Allah. Due to the blessing of this verse, there will be no trouble upon him. One who reads it for any important affair then that important affair will be completed. If the people of sky and earth will begin writing its excellence, then it will not be possible.

After that, he said that “When he became a disciple of Sheikh Fariduddin , in the beginning, he asked me to read chapter Muzamail many times. When at last I have seen its excellence in exegesis then able to understand that he was used to asking me to read this verse so there was his purpose that I was not away from the facility of the verse.”

Then he said “ The prophet of Allah said Allah read this verse in the Friday night without work and without the tongue. So one who read it this verse on a Friday night, then he is like the person who is having a conversation with Allah.”

After that, he said Khaja Hasan of Basra wrote in the exegesis of this verse that “One who read this verse, then whether 100,000 enemies, jealous, magicians, cruel and malicious persons and if they want but they could not able to cause trouble for him but all will be defeated.”

Then he told that Imam Shabi said “ Once caliph of the time was given the cruelty of him and he wants to kill him. One day he was sitting. And one person came there to take me away by saying that the caliph is calling him. I have read the verse

Muzzamil and blown on his body. When he reached near the caliph then his face was becoming pale and he was getting down from the throne and he was fallen down on his feet. And he was awarded me the robe of honour." And he told him " Oh teacher when you have entered inside I have seen two pythons while opening their mouths which were appeared beside you and they are saying that oh caliph: to leave Shabi it is better otherwise there is a command of Allah is that to smash you. Tell me from where you have got this miracle." I told him that " Due to reading of verse Muzamil Allah was given him this status". Then the caliph began reading this verse daily, so those kings who does not pay him the amount of tribute and who were rebellion then they came under his control and who paid tribute to him and were became obedient to him."

After that, he told " Imam Mufazil was written six benefits of this verse which are mentioned as follows.

One who will read it continuously then he will be always in the custody of Allah. No trouble will reach near to him. He will be safe from the calamities of the world and religion. He will become dearer in the eyes of kings and pious persons. One who read it at the time of day or night for one time, then Allah will command and will tell his angels to be a witness that He forgave this person. And made him his Wali. (saint) and He

will make him successful on all his enemies. One who will read this verse and if he will blow on the stone, then there is no surprise that it will turn into gold."

Then in this situation, he told this story " Once Sheikh Abdulla Mubarak was imprisoned in Baghdad due to the reason of any of his mistake. After a long time when he was brought before the caliph then he told him " If you are a real Darwish then pray that the stone which is laid before you to be turned into gold then I will release him from the prison." He was seen in the exegesis somewhere in which it was written so immediately he recited verse Muazamil and blown on that stone which was converted into gold due to the command of Allah. When the caliph has seen this miracle then he was repenting. Then Khaja Sahib told with his holy tongue that " There was one reason of the imprison of Sheikh Sahib that due to this reason the caliph was repented."

After that fourthly, one who read this verse and one who will keep it with him, then there will no trouble be fall upon him. And he will become respectable in the court of Allah and in the people. Fifthly on the reader of this verse there will be no effect of magic and poison. And he will be safe from all calamities. Sixthly one who will read at the flowing water, then he can stand on the water by the command of Allah. If he will blow it on the mountain, then that mountain will become

shattered and if he will read it and blow on the dead person then that person will take rebirth again. If he will read for the release of the prisoner then the prisoner will be released from prison.

Then he told Moulana Bedridden Ishaque told this story that " One time he and Sheikh Fariduddin were reached on the bank of the river during the journey and where there was no boat to cross the river. Sheikh Sahib told him to hold his and my wooden sandals in the hand and when we have reached near the water, then he told me to close the eyes then I closed my eyes and we have passed in the water. There was his horror upon me and but I could not ask from him the reason in this matter. When we have reached the destination and when I got suitable time, then I asked him about that condition then he told me that he was reciting verse Muzzamil and he was blown on both of them so, for this reason, there was available the way in the river there."

Then he told this story that " Sheikh Sulaiman Samarqandi who was a great holy person and once he was imprisoned by Hajaj bin Yousuf and who has put him in the iron chains from head to toe. He said he remembered the excellence of verse of Muzzamil and he was started reciting immediately still it was not finished, then all chains, handcuff, shackles and iron collar were fallen down. Some persons came there and freed

him and taken him away from there. At last, it was known that the angels of punishment want to kill him."

After that on this situation he told this story that " Ali bin Abi Taleb (R.A.) due to blessing of this verse he was successful in 170 battles. The gate of Fort Khyber was pulled down by him due to blessing of this verse." Abu baker Siddiq (R.A.) said that " After leaving of the prophet from the world due to blessing of this verse he was able to visit the prophet of Allah in his dream." Then he said Imam Yahia Razi said that " The reader of this verse will get such reward on the day of judgment that when it will be seen by all the creatures then they will be surprised. That person's face will be like a bright moon of the 14th night. He will be sent to the paradise on the Boraq (lightning horse) of light."

In this, situation he told this story that " He was seen and which it was written in the exegesis of Khaja Balkhi that he was student of seven hundred teachers. He explained such excellence of the reading of this verse that then there was doubt with him that if he will write its excellence and rewards during his whole life then he could not able to write it."

On Thursday on the fifth Rabbi-Akhir month, I was sanctified to touch the feet of Khaja Sahib. Moulana Wajihuddin Paheli, Moulana Nasiruddin Gayahi and Moulana Burhanuddin Gharib were

present in his service. The discussion about the last days of the world was started. Then he told with his holy tongue told that " These signs of the things which are appearing every moment in the world and all these are signs which belongs to the last days of the world. But the people are un-aware of them."

Then he said the prophet of Allah said " In the last days of the world the sons of Adam will talk less and the women will drink liquor with the men and while riding on them they will wander from one street to another street. The players of the small tambourine will be there in the large number. There will persons will be there but who do not act upon their knowledge and the kings will do cruelty openly."

After that, he said "Ali Ben Ali Taleb (R.A.) said that when women will ride the horses and go to bazaars then understand that this is the sign of the day judgment. "

Then he said " Khaja Hasan of Basra wrote about the signs of the last days of the world that once when the prophet of Allah was sitting then Ali Ben Ali Taleb (R.A.) asked till which time world be there.? He said " Seven days." Upon hearing these companions were worried. He said " These seven days are equal to seven days of the other world. In which every day of another world will be equally of 1000 years of this world. "

After this Khaja Saheb said " The prophet of Allah said that after his death the un-happy life of my nation will be there. Among them, that person's life will be the happy one who will not have connected with the world."

Then he told with his holy tongue that " Ali Ben Abi Taleb (R.A.) said 600 years after the death of the prophet of Allah there will be there disturbances. And there will be battles in India and in Turkistan. The people will be involved in backbiting and bad-mouthing ".

After that Khaja Sahib shut tears and said " The prophet of Allah said in the last days there will be many learned persons, but there will less blessing and Darwish will not get anything from the public treasury. And the women will do business from the homes and openly the singers and street actors will be given wealth and money. The women will create the problems openly. The kings will conquer many countries and there will be a disturbance and there will be given punishment to the pious persons and the ascetic persons will be killed and there will be a likeness of the wine drinkers. They will destroy the world. All mankind will become like Darwish at their hands. There will have enjoyment with un-related women and their life will pass in fighting with their own men."

After that Khaja Sahib told with his holy tongue that "In the last days there will come such a time

when prostitutes, singers street singers and disturbance makers will become dearer in eyes of the people of the world. And there will be no value of the learned persons and Quran readers And the people will wear colourful dresses. And the ladies and gents will eat meals together. And sodomy will be regarded as the occupation and the rulers will sell away the orders and there will be dishonesty among the people. For the worldly wealth, they will declare truth as un-truthfulness. There will be no justice and equity. The business men will follow lies in the business dealings. By taking five Darham people will give false witness. There will be less rain fall from the sky. If there will be rain fall then it will be fall untimely. When there will appear these signs, then think that the day of judgment is very near."

Then Khaja Sahib told with his holy tongue that " Dajjal (antichrist) was born during the period of the last prophet of Allah. This was happening that once the prophet of Allah was sitting and one person came there and he told him that " Oh prophet of Allah, there was born one strange thing that one Jew woman delivered one boy. Who started talking by ten 'o clock in the morning. And by the Zuhr (afternoon) prayer time he was grown up big. And by Asar (late afternoon) prayer time his beard was grown up him. The prophet said that " This is a sign of the last days of the world." He stood up and went to see him

and when he was reaching his house somebody was informing him that the prophet of Allah came there to see him. The prophet went to see him and said salam to him. But that cursed person didn't reply to it. Then he told him " You did hard magic on him and made him helpless. Let me learn it." The prophet of told him that " He is not a magician, but he is the last prophet of Allah. I came to see him that you should say 'La Ilha Illa Mohammedur Rasul Allah." Hadrat Ali Ben Abi Taleb (R.A.) was with him, he asked " Oh prophet of Allah, if there is your order, then he will cut him into many pieces and by saying this he was taken out his sword." Then that cursed person was crying and vanish away from there. The prophet of Allah was becoming sad and he told his friends that the Satans were taking him from this country."

After that Khaja Sahib told " On the day when Dajjal (anti-christ) will come out and in that year there will be hard starvation. And there will be no rainfall and there will be less growth of the vegetation. All these are signs of the appearance of the cursed person." Then he told " He will be appearing and proclaim of his prophethood. His sign will be that there will be written on his forehead " Indeed he is an infidel." " He will be riding on the donkey and its bridal will be made of the gold. So the people of the punishment will follow him. And Prophet Khizer (A.S.) will be along

with him and he will be continued by saying " He is a liar." "He will mislead Muslims from the right path and made them infidels persons. He will travel in the whole world in the period of one week. "

After that, Khaja Sahib said, " Prophet of Allah told that there should not be followed carelessness in the last days of the world. As long as his signs will appear there then you will become helpless in this matter. So at that time to incline towards Allah and do repentance."

Then Khaja Saheb told this story that the prophet of Allah was sitting and around him there were sitting his companions. " Abu baker Siddiq (R.A.) was asked whether sunrises from this earth.?" He said "Yes". It's a revolution is on the fire. If it will not pass during the day and night one time from the water then many people would have been burnt. The stars which are looking in the sky and they are busy in the invocation of Allah. Specially the sun everyday will ask permission from Allah " Oh: My Lord, give me command so that he can burn all infidels and disobedience persons."

After that, Khaja Saheb told with his holy tongue that " In the last days there will come such a time that one year of that time will be equal to one month of this time. And month will be equal to the week and the week will be equal to the day. And the day will be such short that even one prayer

will not be completely performed. And the life period will become nominal.” When Khaja Saheb was reached on this point, then he shut, tears and he said that “ The prophet said that after his departure, there will be a division of his nation in five groups and every group will cover one hundred years.” Then Khaja Sahib told the details in this matter which are as follows.

1.The first group will be comprised of the persons of piety and doing good deeds.

2.The group will be consisted of the persons of humility and kindness.

3.This group will fight with each other.

4.This group will leave the kindness towards one’s relations and turn down relations with each other and will not assist the helpless persons and this group will continue up to the period of five hundred years.

5.In this group, there will be the cruel, sinners and disobedient persons.

After that, he told “ When the period of 700 years will be passed away, then there will be many earthquakes will be occurring. The learned person who acted upon knowledge will be dying. The commands and prohibitions will become both the same and equal. There will be killing in the street to street. This work will be happening and continued up to the period of 720 years. Then there will be plenty of the animals and among them the mankind will pass from them with much

difficulty. There will be less produce from the earth. The agriculture will be destroyed due to different kinds of problems. There will be no Islamic faith. The persons will involve in the backbiting and bad-mouthing and will involve in doing bad deeds. There will be increased of the shamefulness. There will be killing of the innocent Muslims . For the worldly wealth's greed the Muslim will fight with other Muslim. There will be happened disturbances. There will be killing of the venerable persons unjustly. There will be no left over of the blessing. This work will be done for a period of 720 years. Then beasts will enter into the cities and in the daylight they will take away the boys of the Muslims. The nobles and kings will become cruel and due to their cruelty cities will be destroyed. And there will be killing of the Muslims badly. In the cities, there will left over less Islamic religion. There will be a large number of learned persons without acting upon their knowledge. In that period there will be disturbances due to the reason of the excessiveness of the venerable and learned persons who did not act upon the knowledge. In every city there will be different king will rule there. In the cities the condition of Muslim and Islam will be the very bad. The friends will become enemy. One who will see a thing in the world then he will be very much absorbed in its thought. The Muslims will become poor, and

except darweshi nothing will be there with them. There will be cruelty openly. But the mankind will not take care of disturbances and will be engaged day and night and will involve in backbiting ,greed, obscenity, fun and sport, gambling, singing and other bad deeds. These works will be continued up to the period of 740 years. Then there will be more lust among the women such that one woman will not be contented with single husband and she will desire more than 100 men and women will become shameless and will created disturbances in the street and bazaars. And for men the woman will kill another woman. The kingdoms will be not habituated and cities will be destroyed. There will be difficult to reach from one city to another city. There will be killing of the learned persons. There will be no value and respect of venerable persons and darwesh. There will be no one inquire about them. There will be disrespect of the orphans and widows. There will be killing of persons by the starvation. There will be very much injustice in the kingdoms. Sadat (holy prophets descendents through his daughter Hadrat Fatima), learned person and Darwish will go on selling the Quran and nobody will not purchase it. Starvation and poverty will be increased moment by moment. There will be increase of the large number of wine drinkers. The people think a matter of pride for wine drinking and bad deeds. There will be

more value and respect for the persons of disturbance makers and jokers. The persons of the reform will be disrespected and there will be no value for them. And there will be disturbances in the whole world. There will be the friendship orally. The Muslims will be without tongue, heart and ears it means they will not take work with these organs of the body. There will be prevail very much dishonesty and there will be increase of robbers and enemies. There will prevail disturbance in the whole world. This condition will prevail for a period of 700 years. When the sun will arise then in its place of the rising there will be the blood. There will be two spears will be there which will be like blood and available at the end of the sky. From that day till for a period of three days there will be blood in the place rising of the sun. On that day half of the mankind will be dying. There will be blow of heavy winds. There will be heavy death casualties and many storms will be there. There will be flare up of the fire in the cities. This condition will be prevailed up to the period of 760 years. Then there will be rain fall and its drops will be equal to the egg of the hen. During that year many thousand animals and agricultures farms will be destroyed. And then Quran will be taken away. The sun will rise from the west. The door of repentance will be closed. On the day when the sun will rise from the west then till its setting time it will be in uneasiness

and it will be set in the same way of the condition. This condition will be prevailed for a period of 780 years, then Anti-christ will appear in the world and on whose forehead there will be mark of the faith (Eman) and who will be the person of the faith in Islam and the person of infidel and on his forehead there will be mark of the infidelity. When Khaja Sahib reached on this point he shut,: tears and said "After this Allah knows what things which will be created there and when the day of the judgment will occur."

On Saturday in the month of Jamadal Akhir, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about piousness of holy persons was started. He told with his holy tongue " Due to the remembrance of holy persons there will be sent down mercy ."

Then he said, " Sheikh Najamuddin Sugra told with his holy tongue that Hadrat Ali Ibn Taleb (R.A.) told that remembrance of holy persons is also worship and one who will do remembrance then in his record of deeds the reward of the worship is recorded."

Then he said " Once Imam Ja'far al-Sadiq asked Abu Hanifa, "Who is wise?" and he replied, "One who makes the difference between good and bad." Then he told him, "Animals could do these things as they recognize who beats them and who loves them." So Abu Hanifa asked him to explain this matter, "Who is the wise one?" He told him, "One

who could make a difference between two good things and two bad things and choose one good thing which is better for the two good things and one bad thing which is better for the two bad things."

Then a discussion about Owaise of Qarni was started then he told with his holy tongue " When the time of prophet's death was near, the companions asked to whom they should give his dress. He replied, "To Owaise of Qarni." After the death of the prophet, Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) went to Kufa (Baghdad) and at the time of delivering a sermon Omer Farouq (R.A.) requested the people of Najd to stand and asked them, "Is there any person from Qarn?" They said, "Yes." Then Omer Farouq (R.A.) asked them, did they know about Owaise of Qarni? They replied, "No, but there is a mad person who lives away from the people." Omer Farouq (R.A.) asked where he lives. They replied, "He lives in Arna valley and looks after the camels, eats dry bread in the night, neither comes to the village nor talk to people, he does not eat what we eat and he does not know sorrow or happiness. When people laugh he weeps, and when people weep he laughs."

Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) went to that valley and found Owaise of Qarni praying. Allah has ordered His angels to look after his camels. When he heard a sound, he finished his prayer shortly and then Hadrat Umar

Bin Qattab said salam to Owais of Qarni (R.A.) and he replied. Omer Farouq (R.A.) asked him,“What his name is?” he replied, “A slave of Allah,” then Omer Farouq (R.A.) said, “We all are slaves of Allah but I am asking your proper name.” He replied, “Owais.” Omer Farouq (R.A.) told him to show his left hand. He showed his hand and Omer Farouq (R.A.) saw the white mark on his hand, as described by the prophet. And said, “The prophet has conveyed his salam and asked you to pray for the Muslim nation.” Then Owaise of Qarni told them, “You are superior so you pray, as you are very close to the prophet.” Omer Farouq (R.A.) replied, “I will pray but you too pray according to the advice of the prophet. Owaise of Qarni requested Omer Farouq (R.A.) to please check with other people as he is not the real one. Owaise of Qarni told him to stay there and he went away and smeared dust on his face and asked Allah. “Oh Allah, I will not wear the dress until you accept my recommendation for all Muslims and for this the prophet has sent his dress and Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) have done their work, now only your work is left.” then there was call in which it was heard, “I have forgiven some people due to your recommendation.” Owaise of Qarni replied, “I will not wear the dress until you forgive all Muslims.” Then the call was heard again in which it was told, “I have forgiven many people.”

When he was talking to Allah, Omer Farouq (R.A.) and Ali Ibn Talib (R.A.) came over.

When Owais saw them there, he asked them " The reason for their presence when he was talking to Allah, and that he will not wear the dress until He (Allah) accepts my recommendation for all the Muslims."

After that Khaja Sahib told, " This is the story of those people where ever they will go nobody will not ask them and when they leave from such place then nobody known their signs."

Then he said " Omer Farouq (R.A.) said that Owaise of Qarni was wearing a ragged dress which was made of the hairs of the camel and he was in naked condition from head to toe, in which there were wealth of 18,000 worlds. Omer Farouq (R.A.) was very sad to see him and his caliphate, so he said, "Is there anybody who can take his caliphate and release him." Owais said that " This is saying of the careless person and here there is no self-sale of it, "Is there anybody who can purchase his caliphate for a piece of bread." Owais said that " The foolish will purchase it, so throw it away and anybody who likes it may take it, so there is no need for selling and buying it." Then Omar Farouq (R.A.) was weeping too much and want to leave the caliphate. The companions were gathered and told him that the thing which is accepted by Siddiq Akbar (R.A.) you cannot

leave because one day of the justice is more than the worship of 60 years."

Then Khaja Sahib told with his holy tongue that from this " It should not be understood that the status and position Owaise of Qarni is more than Hadrat Omer Farouq (R.A.). No, it is neither. Another thing is that it was the habit of Owaise of Qarni that his heart did not like anything like the prophet of Allah who used to go to see an old woman and request her to pray in favour of Mohammed. So Omer Farouq (R.A.) asked him, "Oh: Owaise, why have you did not met the prophet?" Owais asked, have visited the prophet of Allah. He said "Yes". Owasie asked "Have you seen the forehead of the prophet. If you have seen, then tell me whether his eyebrows were close or scattered and both of them could not reply this.

Hadrat Owaise of Qarni told. "Are you a friend of the Prophet Muhammad (peace be upon him)?" He replied "Yes." If you were firm in the friendship, why then you have not broken your teeth when the prophet's teeth were broken in the battle of mount of Ohud in Madina, and this is the rule of friendship. He showed his teeth and said that he had broken all his teeth in prophet's love without even seeing him. When I broke a tooth, I was not sure if it might be the same tooth of the prophet, and then I broke all of my teeth." Omer Farouq (R.A.) and Ali Ibn Taleb (R.A.) wept and said that " Your value of respect was great. He did

not see the prophet, but his respect for the prophet was admirable. We have to learn respect from him. Omer Farouq (R.A.) asked him to pray for him. Owaise of Qarni told him that there should be no desires and wishes when one has faith in Allah. In, every prayer I used to pray for all men and women of Muslim of the world for Allah's mercy and forgiveness. If you die with faith, then you will find the result of my prayer in your grave, otherwise my prayer will be defective."

After that Khaja Saheb told that " Nobody did not seen Imam Mohammed Ahmed any time laughing for many years but when his last time came then he was laughing. The audience was asked his reason in this matter.?" Then he said " I was watching Satan is standing before me and wring one's hands with regret and I asked him why he is in the condition of the regret. ?" Then he said " You are leaving from his hands in the best way and saving your faith" and so for this reason he smiled for the safety of his faith. He is leaving from the world by saving his faith from him."

After that on this situation, he said " Once Umar Farouq (R.A.) came into service of Hadrat Owaise of Qarni and requested him to advice for him. Khaja Sahib asked him, "Oh Omer, do you know Allah?" Omer (R.A.) said, "Yes, I know." He told, " Omer (R.A.) that other than Allah he does not know anybody, and it is better for you too." Then

Omer (R.A.) asked Owais " To please wait for a while so that he can bring something for him."

Owaise of Qarni took out two dinars from his pocket and said, "This is my earning from camel grazing. If you guarantee that these two diners are enough for my entire life, then I will accept the other things from you, otherwise, I do not need anything."

Then Khaja Sahib told with his holy tongue " Owaise of Qarni asked do not be angry and to leave the place and be engaged in the own work because the Day of Judgment is near, where we can meet there and from there on, we will not separate at all. Now I am busy with the preparation for the life after death." Then Umar Farouq (R.A.) and Ali Ben Taleb (R.A.) were returning back from there.

In this situation, then Khaja Sahib said that once Huban's son Harm, when he heard about the greatness of recommendation of Owaise of Qarni, he was anxious to see him. He went to Kofa to see him, and searched for him and by chance found him by the bank river of the Euphrates, where he was doing ablution and washing his clothes.

He said, "I recognized you due to your greatness and what I have heard about you." He said salam to him; he replied and looked at me carefully. I wanted to shake his hand, but he did not give his hand. I said, "Oh Owais, Allah has blessed you, granted His mercy and has forgiven

you.” I wept in his humility and weak condition, Owais of Qarni also wept. Owais said, “Oh, Harm, the son of Huban, god bless you. What brought here and who gave you my address.” Harm replied him, “How do you know my name and my father’s name, as I have not seen you before.” Owais said, “Allah who knows everything told me. My soul recognized your soul, as the soul of Muslims knows each other.” I asked him to narrate any saying of the prophet. He told that he had not met the prophet, but heard his qualities from others who do not want to become scholars of prophet’s tradition, as he have pending things to do. ”

Then he asked him to recite any verse from the Quran. He recited. “A’Oodhu Billahi Minash Shaitan Rajeem” and he started weeping. He said that Allah says in the Quran, “Wama Khalaqtul Jinna Wal Insa Illa Li-ya’budoon.” And its meaning is as follows.

“We have created Jinn and human beings for Our worship. But many of them do not believe this matter. There is promise for them of the day of judgment. That day is such day when there will nobody help each others. Indeed, Allah is overpowering and merciful.”

He recited and he cried loudly and I thought that he had gone mad. He again asked me “ What had brought him there.” I told him that “ I wanted his friendship and to become successful.” He replied that “ One who knows Allah does not need

the love and affection of others or comfort from others."

I asked him to advise me. He told me that " When you sleep, think that your death is under your pillow. When you wake up, do not have many hopes and do not consider any sin is small but think it is a big one. If you think any sin is small, then you will think Allah is small and will become a sinner." I asked him, "What do you say about my stay?" He told me " To go to Syria." Then I asked, " How I would find my livelihood there?" Owaise of Qarni said, "It is very sad that their hearts are full of doubts and suspicions and they do not accept the pieces of advice."

I asked him some more pieces of advice for me. He said, "Oh: son of Huban, your father died. Adam (A.S.), Eve (A.S.), Noah (A.S.), Abraham (A.S.), Moses (A.S.), David (A.S.) have died. Abu Baker (R.A.) who was the first caliph died, my brother Omer (R.A.) and Prophet Mohammed (peace be upon him) also died." Then he said, "Oh: Omer, god bless you." Omer (R.A.) is still living. He says Allah has informed him that Omer (R.A.) has passed away.

He told me that, " I and you are in between the dead. " He recited the blessing and started praying. He advised me to follow the holy book and the right path and do not forget death at any moment. When you reach your people, advise them and also advise mankind. Always follow the

steps of the prophet, otherwise, you will slip out of religion and be eligible for the hell. He then said some prayers and asked me to go. He said, “Oh son of Huban, you will not see me again and I will not see you again, but remember me in your prayers because I too remember you in my prayers.”

After that Khaja Sahib told with his holy tongue that “ He was seen written in *Rahat Arwah* that Rabbi Hasham said that once he went to see Owaise of Qarni and saw him while he was performing the morning prayer. After the prayer, he kept busy in the glorification of Allah until the afternoon prayer. He was busy with his work until the time of next prayer and in this way he kept busy until the next morning prayer.”

For three days he did not eat or drink anything or even slept. On the fourth night, he slept for some time and then woke up and started hymns, in which he said, “Oh Allah, keep me away from full sleep and a full stomach and it is enough for me and I have to return to you.” I told in my heart that this advice is enough for me.I was returned back from there and did not give him any trouble.

After that, Khaja Sahib said that “ He never slept in the nights. He used to say that the night was for doing prostration, bowing and for standing before God. He used to keep every night alive. When people asked him, “How do they pray?” He said, “I wait for dawn before I say ‘Subhan Allah’

in the prostration. As I want to worship just as the angels do in the sky." When people asked him, "What is Khudo (attention) in the prayers?" He said, "If there is a wound of the spear on your body, you will not notice it."

In this situation, he told that when Sheikh Saduddin Hamuya (R.A.) was asked, "How are you, and how will you be when you wake up in the morning, and if death will allow you to be alive up tonight?"When people asked him about his work, he replied, " By lamentation?"

After that Khaja Sahib shut, tears and told with his holy tongue that " If any person who will worship Allah, then he will not accept the felicity of the people of earth and sky. Did you not believe in this matter.? I told him how I can believe in it. ? He said " Whatever have been accepted by you and for which you will become fearless. And you will see in yourself in the empty condition in the worship."

Then on this situation, Khaja Sahib said, "Whoever likes the following three things, hell will be near to the nerve of his neck for him."

1. Good food
2. Good dress
3. Sitting with wealthy people

People told Owaise of Qarni that there is one man who is sitting on the grave for 30 years, wearing a shroud around his neck and weeping.

He said, “Take me to that person so that I can see him.” The people took him to that person and he saw a man who has become thin by weeping. He told him, “Oh man, the shroud and the grave are keeping you away from the Allah, and these two things are obstructing your way.” Due to his divine appearance, that person was able to see this and his condition was revealed to him. He died in the grave.

Then Khaja Sahib told with his holy tongue, that “ So think of it, that if the grave and shroud are seen, then other things can also be seen.”

After that, Khaja Saheb told with his holy tongue that “There was one disciple of Khaja Abu Torab Bakshi because when he became perfect in his work. Whenever he will reach in the service of Khaja Sahib he used to tell him that he should go in the service of Khaja Ba-Yazid so that the remaining grace will be revealed upon him from there. As he was a disciple and he was making progress in perfection and he does not want to go in service of Khaja Ba-Yazid. At last, there was much conversation on this matter, then he told him not to make any excuses, but he should go and he stood and went there. When he was reached on the half way, then he was met Khaja Ba-Yazid. When he has seen him, then disciple was made a slogan and fell down and he was handed over his life to Allah. When remaining

grace was revealed to him, then he could not bear it. So for this he was dead.”

Then Khaja Sahib said with a holy tongue that “ Khaja Ba-Yazid was such a perfect person that many persons could not bear his sight.” Then he said “ When the man will get progress in the perfection, then in him attributes of God are gathered in him. So that person is good in him there will be an attribute of kindred are found. ”

After that on this situation, he said “ One holy person had not eaten anything or drank even water for three days. On the fourth day, he found a dinar on the way. He did not take that dinar thinking that it belonged to some other person and he went ahead to eat grass. Then he saw a sheep and in her mouth, there was hot bread and the sheep held that bread before him. But he thought that it belonged to some other person. The sheep told him, “I am the slave of Allah like you,” then he took the bread and the ship disappeared. ”

Then he said Khaja Abul Qasim said once Khaja Owais said that “ One who knows Allah, knows everything. That one who will recognize Allah on him there will nothing will be concealed on him. Also that we should recognize Allah through Allah and one who will recognize Allah, then he will know all things. “

Then Khaja Sahib shut, tears and said “Safety is in loneliness. The person who is single and alone and does not think about others in his heart

is safe and secure because it is not good to think about others in loneliness. So that one can live safely and if one will see manifest, then it will be not right. ”

After that, he said, “ There should be splendour of Allah in your heart always it means the heart will present and Owaise of Qarni suggested keeping control of the heart so that the devil may not enter into it.”

Owaise of Qarni’s sayings:

1.When I asked for high respect, I got it in the service.

2.When I asked for leadership and status, I got it in the people’s advice.

3.When I asked for kindness and service, I got it in the true and right path.

4.When I asked for pride and greatness, I got it in poverty and misery.

5.When I asked for a link, I got it in goodness and in the fear of God.

6. When I asked for fame, I got it in worship.

7. When I asked for carelessness, I got it in the trust of God.

On the 27th month of Jamadul Awwal in the 715 Hegira year, I was sanctified to touch the feet of Sheikh Sahib. On this day few notes which were heard in the court of Khaja Sahib of the righteous way and which were written by me and I presented these advices which were heard with

his holy tongue till date and which I have collected as per my understanding and gathered in the name of *Afzal al-Fawaid* and upon hearing this, he was studying this volume and he said that its name is good and very fine and he made some corrections as per its requirement by his holy hand.

After that, he addressed the audience that " Qusru was written these benefits and its reason is that he always drown in the spirituality of the sea from his head to toe. Allah was made his parts of the body by his kindness and favour and also with wisdom and venerable because he will use to be busy throughout the day in the sea of the spirituality and upon swimming in it, he will bring the pearl of spirituality and used to write them."

After that, there was kind favour and patronage of this slave which was done by Khaja Sahib so I stood and paid respect to him. And I told him that " Whatever he write the meanings which are all due to the blessing of his power and favours of his benevolent. You have done nourishment to him due to his special sight."

On this occasion, then Khaja Sahib awarded me the special cap and special garment to me.

Then the discussion about the piousness of Sheikh Moinuddin Sanjari was started and he said with his holy tongue " One the day Sheikh Moinuddin Sanjari pledge in the service of Khaja

Usman Haruni then he was used to write benefits heard with the holy tongue of Sheikh Sahib and used to write them. So he was seen written one story in the benefits about piousness of Khaja Hasan Basri in the book and which he was seen written in it that Khaja Hans' mother was a slave girl of Um Salama whenever she used to be engaged in the work, then he used to weep, then at that time Um Salma used to feed him some drops of the milk from her holy breast. ”

After that Khaja Sahib told with his tongue that “ All these blessings were available to Khaja Hasan of Basra due to that milk feeding only. ”

Then in this situation he said “ When disciple will present in the service of his master and whatever he will hear there then he should write it and also act upon it. It means whatever the master will say about the worship, then he should bring it in action. And whatever preaching and advice which he will hear, then he should write and for which Allah will give him reward of one palace in the heaven for each word. ”

Then he told “ The grace which will be available to disciples and which is available due to the sake of the master only. So for the reason whatever he will hear from the master then he should hear with much attention and care and act upon it so that the grace which he had not been lost by him.”

After that, he said “ When Sheikh Faridduin was heard that whatever I will hear by his holy tongue I used to write, then it was becoming his such condition that whenever I will be used to absent from the meeting and I will present there later then he will use to ask him where you were.? The benefits which were already explained by him were again told by him and if he will see any effect of any carelessness in me, then he will use to address me and say for attention in this matter.”

Then the discussion about getting the blessing of Khaja Hasan of Basra was started and “ He told with his holy tongue that still Khaja Sahib was a boy then he was drinking water from the pitcher of the prophet of Allah. The prophet of Allah asked who drinks water from this pitcher.? He was told that Hasan drinks it.He said, “As he drinks water from this pitcher so the knowledge will have an effect on him.” During this time, Um Salma put Hasan on his lap. The prophet prayed for him. So the felicity which got by Hasan was due to the water of that pitcher and prayer of the prophet of Allah.”

After that, the discussion about such Darwish persons was started who make slogans during the time of Sama (ecstasy) meeting. And at the time of dancing make different types of voices. Khaja Sahib told with his holy tongue that “Such persons who do such actions and which are very bad and

the people Sama (ecstasy) do not do such things. And this is not work of perfect persons. Where there will be useless people of greed then with them such actions will be done by him.” Hasan of Basra says that “ Such person who will cry with pain and do complaints at the time of Sama meeting, then understand that this is the work of the Satan. And one who is a spiritual person and who will be in the world of angels. In the person there will be no sense and movement at the time of Sama and then he will swim and walk in the sea of the friendship and at that time he will not able to know about the worlds of 18,000. As in the test tube gold melts, in the same way, the people of Sama will be pass in the surprise. ”

Then he said one story on this situation “ Once Khaja Hasan of Basra was preaching in one meeting and at that time Hajaj Ben Yousuf came there with royal display of rank and dignity and the army soldiers were drawing the swords in their hands and there was one holy person was there and who said well today he will examination of Hasan of Basra. Hajjaj came there and sat there. Khaja Hasan did not care a little in this matter and he was engaged in his work. When the meeting ended then that holy person said that “ Oh: Hasan you are on the right path.” Hajaj came forward and he caught the arm of Khaja Hasan of Basra and he told the audience that “ If

you want to see any courageous person then see Hasan of Basra.”

After that on this situation, he told about Hajj Ben Yousuf that “ Once the persons saw Hajj in the plain of judgement and he was asked him what do you want.? He said whichever unitarian want.? When this matter was heard by Khaja Hasan of Basra, then he said that never believe in him. Whatever he want which he will be taken away the reward of another world by the cleverness.”

Then Khaja Sahib said “ The reason of this thing is that in his hymens in the time of last breath he told oh: Lord, he would seem You are the Ghaffar (The Great Forgiver,) and most Merciful and all these are agreed that You will not forgive him and You will not pardon him. And as per their thinking, you will not disrespect my honour so you are Qayum (The Self-Subsisting,) do whatever You will like. When the Khaja Sahib was reached on this story, then he shut, tears and said Hajaj’s cruelty is well known in the whole world and how its level was.? This type of the cruel person is requesting for the forgiveness. Then that person who is engaged in the daily recital of ‘Subhan Rabbi al-Azeem’ then why he will not request for his forgiveness.”?

Then he said when Allah wants to involve him in atrocities so he was killed the brother of Khaja Abu Saeed Abul Khair. For this reason after some

days he was dying due to severe pain in the stomach for seven days and nights and due to the pain he was become helpless that he was fallen down from the throne to the earth and from earth to the throne and he was roll in this condition and he went to another world. After that when he was seen in the dream and people asked him how Allah treated with him.?. He said, " For killing every individual he was killed one time, but for the killing of the brother of Abu Saeed Abul Khair, there was a command that to kill him and to give him life until the day of judgment."

After that on this situation, he told this story " Once Hadrat Ali Ben Abi Taleb (R.A.) came to Basra while fastening the camel's nose-string in between for three days time and he was busy in demolishing of the pulpits and asked the preachers to stop the preaching work. When he was reached in the meeting place of Khaja Hasan of Basra, then he asked him are you learned person or student.? Khaja Saheb told him that " He is nothing among these two persons. Only the matter which was reached to him from the prophet of Allah which he used to explain that thing. " So he has not prohibited him in this matter. But he told him that you have replied very well. Then Ali Ben Abi Taleb (R.A.) left from that place. When he came to know that he was Ali Ben Abi Taleb (R.A.) then he went back to him and he presents in his service and he desired that he

should teach him the method of ablution. Ali Ben Abi Taleb (R.A.) was asked to bring water and taught him the method of ablution and he was returned back from there."

During this period, the discussion about the scarcity of water was started. He told with his holy tongue this story " Once there was scarcity of rainfall in Basra was started then about 200,000,00 persons went into his service of Khaja Hasan of Basra and requested him to pray for the rainfall. He said, " If they want rainfall of the mercy, then remove him from Basra."

After that, the discussion about fear was started. On this situation he told with his holy tongue " There was one holy person was such there that when there will be fear of Allah will be upon him then he used to say that he is sitting before the executioner. Then he said that anybody did not see him smiling. "

Then he said one story on this situation " One day people saw one person who was weeping and asked him what is the reason.? He said he went in the meeting place of Mohamed Mustabi and where he told that there will be such Muslim who will be there in the hell of fire for a period of 1,000 years so, for this reason, he is weeping". Khaja Hasan Basri said, " If he would be that Muslim so that he will be clear away from there after a period of 1,000 years."

It is said that one day Hasan of Basra was reading this saying of the prophet of Allah many times in which it was said that " From my nation the person who will be taken out lately from the hell of fire after a period of 70,000 years."

After that one time in the night time, Sheikh Saifuddin Ba-Khaerzi was weeping very much in his house. At the morning time, the people asked him " Why he was weeping very much in the last night." He said " He feared that due to his unknowingly any work will be done by him or went somewhere which is not agreed by Allah. And he will be told to go there is no place for you in Our court. And your obedience is not acceptable, then what he will do at that time.?"

Then the discussion about laughing was started so he told with his holy tongue " Laughing loudly is also one kind of big sin." Then he told this story that " One day Sheikh Qutubuddin Bakhtiar Kaki was passed from such people who were laughing together. He told there is a surprise from your laughing, perhaps you are un-aware of the death."

After that, he told this story " One person was eating bread in the graveyard. One pious person who was passed from there and told him that " He is hypocritical." Asked why.? He said, "Eating in the grave yard and the laughing there are such things to forget the other world, and deaths are signs of the hypotactic."

Then he told one story about this situation " When Khaja Hasan of Basra's last time was near then he laughed, but during his lifetime nobody could not see him laughing. At the time of death while laughing, he was asking which sin done by him.? And during this time he was dying. Then one holy person was seen him in his dream and told him that " He did not see him laughing during a lifetime, but in the agony of death he was laughing and what was its reason.?" He told that when the angel of death came to take away his soul, then he was saying that still one more sin is left and for this happiness he was laughing and his soul was taken away."

After that on this situation he told one story about Sheikh Fariduddin " During the night when he was dying one pious person saw in his dream that the gates of the sky are open and there is a call from there that Khaja Fariddin met with Allah and Allah is happy with him."

On the Wednesday of the 6th Rajab month in the year 715 Hegira the discussion about the Hadrat Malik bin Dinar was started. He told with his tongue that " He is called Malik Dinar because once he was in the boat and the boat was reached in the whirl pool, then he was asked to pay tax and he told that he did not have anything with him. It is told him that he should be caught by the legs and thrown into the river. There was a command to the fishes to take one dinar in their mouths and

go to the boat. He was taken one dinar and given to the crew of the boat and he put steps on the water and went away from there. From that time his name was becoming famous Malik Dinar."

After that, he told with his holy tongue that he repented like that one night he went to see entertainment and there the singer was singing and playing musical instruments when the friends were sleeping then there was voice from musical instrument that why they did not repent.? At that time, he repented there and went to the mosque."

Then Khaja Sahib told with his holy tongue " Khaja Malik bin Dinar was gaining so much status that once he was taking rest under the shadow of the wall than one snake with a branch of the narcissus plant and moving it like a hand fan."

After this he said Malik Dinar desired for many years to become anyway Ghazi ( Muslim soldier ) so by chance at the time of battle, he was becoming ill and he was heard invisible voice in the dream " If you would go in the war you will become prisoners of war and you will be given for the eating meat of the pig and, for this reason, he will become an infidel." After that, he was waking up from the dream and thanked Allah and he said: " Today he was suffered by the fever and it was really a great gift for him."

After that, the discussion about the blessing of the kissing of the hands of the pious persons was

started and he told with his holy tongue “ Once one pious person had dialectic with atheist and when the discussion was reached at such point that and it was agreed by them to throw both of them in the fire by tying their hands and whose hand will be burn will be regarded as false person. But when it was done, then nobody’s hand was not burnt. He said, “ Both of them are right.” That holy person was angry and was came back to his house and in the prostration, he said that he was leveled with the atheist person. Then there was invisible call in which it was told: “ You do not know that your and that atheist person’s hand were together there and if his only hand will be there then you will see the show there.”

Then he said since many years, Malik Dinar did not eat a sweet or sour thing. And every night he used to purchase bread from the baker and used to break his fast. When he was becoming ill, then he was desired for the meat. And he was patient for some period of time and one day he purchased some meat and put it in the sleeve and he was reached to the special place and taken out meat and said “ Oh my soul if you will be away from such desire, then I will give something otherwise no.” Upon saying this, he was given meat immediately to his friend and he did not eat.

After that, he told this story “ One Darwish used to say that one who will not eat the meat for a period of 40 days then there will become to blow

in his wisdom. But he was not eating meat for 20 years, but his wisdom is in progress."

Then he told this story " Once there was a fire accident in Basra. Malik bin Dinar took his sleepers and reached on the upper storey and he was seen some people were burning and some persons were fleeing from there. In short the mankind was in the condition of disturbances. Upon seeing this condition, he said that on the day of judgment there will be such situation."

After that he told this story " One day one holy person went to enquire after health of the person and when he looked at him, then he come to know that his death is near. That holy person told him to recite the Islamic creed and he could not recite it. He was saying only ten eleven and twelve then the holy person asked the condition of him. So he said that when he went to recite the creed, then they show the mountain of fire and saying that if you recite a creed then you will be burnt in it."

On the Thursday of the 5th Shaban month in the year 715 Hegira I was sanctified to touch the feet of Sheikh Sahib and the discussion about piousness of Sheikh Bakhtiar Kaki was started. I have asked why Khaja Sahib is called Qutubuddin Bakhtiar Kaki? He said " One time he was with his friends at the reservoir of the Sultan. It was a time of enjoyment. And friends were told at that time that it was good if there would be hot Kak

available to them and Kak is a kind of the bread. He smiled and said good if it will get there what do you do.? They told that they eat it. He stood from there and went into the water and put his hand into the water and given them hot breads to his friends. For this reason he was called Khaja Bakhtiar Kaki."

After that, he told this story " One sinner person was buried at the foot side of Hadrat Bakhtiar Kaki. In that night, the people saw in their dream that person was walking in the heaven. The people were surprised and asked him " Oh friend, from where you have got this status.?" He said when you people buried and left from there and the angels of punishment came and there Khaja Sahib was also present there and his heart was worried. Immediately there was a command to the angels to leave their hands from that person. Because he was getting a place at the foot side of my friend Khaja Qutubuddin Kaki and his heart's attention is towards Us. We have forgiven him for his sake and his sins have been forgiven."

Then he told a story about the piousness of Sheikh Fariuddin that some travellers came into his service and they want to put their question to examine him. There was a bundle of wood before him. Among them, one person was asked him how there will be power of the spirituality in the personality of Darwish.? He immediately strikes

two hands on the bundle of wood and said: " If it is said this bundle of the wood to become gold then it will convert into gold." Still, this phrase was not completed by his holy tongue, then the wooden bundle was converted into gold.

In this situation, he told this story " Once Shaikh Usman Haruni was sitting with his friends in the mosque building. Some Darwish came there and said, salam. He asked them to sit. When they sat then the discussion about mysticism was started and he said: " The people of mysticism are such that when they will be in the condition of a surprise then at that time if there will be 100,000 strikes on them then they will not know in this matter." Then Khaja Sahib shuts, tears and he said: " When these people will be in the condition of surprise in the love of the friend then 100,000,00 trusted angels will enter into one ear and come out from the other ear then they will not know in this matter." Then that darwesh requested him for some amount for travelling expenses so that they move from there. On that day in his mosque, there was nothing available to give them. Sheikh Sahib gives them handful soil to them and asked them to pack it and where there will be need used it. They paid respect and went away from there. When they opened knot they find all soil was converted into gold."

Khaja Sahib told with his holy tongue " One who is perfect if he will touch the soil or any other thing and which will be converted into gold."

On the Wednesday on the 5th Ramazan in the year 715 Hegira, I was sanctified to touch the feet of the Shaikh Sahib. Moulana Fakheruddin Razi and Moulana Wajihuddin Paheli were present in his service. The discussion about the excellence of Prophet Jonah (A.S.) was started. Then he told with his holy tongue " When there was the punishment of Allah fell down upon him and he was thrown into the stomach of the fish, then he was put on it for 40 days and nights there. The fish was opened his mouth and swallowed Prophet Jonah (A.S.). At that time revelation was sent to the fish " Oh fish Jonah is Our pious person. We have not made him your sustenance because for the animals the flesh of the prophet of Allah is illegal. We made your stomach only as jail for him and do not give trouble to his bones or not to do damage to his flesh and skin." When the fish heard this voice then she did not eat anything for a period of 40 days or did intercourse with the partner. The fish kept open his mouth as it is. Prophet Jonah (A.S.) used to stand for the prayer and made the liver of the fish as Qibla (direction in which Muslims turn in prayer). The fish used to go inside of the deep water of the ocean along with him. Allah made the skin of the fish such delicate that from it Prophet Jonah (A.S.) used to

watch the wonders of the ocean. Even he was used to hear the glorification of the animals of the sea. And that fish used to take him from one ocean to another ocean. He used to perform the prayers of Allah in the stomach of the fish and used to do hymns of Allah and his voice will reach to the sky. The angles used to say in the court of Allah that " This seems the voice of Prophet Jonah (A.S.). What he is doing in the ocean.? The reply came that We have kept him in our custody there. And We have made stomach of the fish as jail for him." All angels recommended for him and for release they prayed and did lamentation there. Allah granted it. On the fish there was sent revelation and she came at the shore of the sea, then Prophet Jonah (A.S.) came out of the fish and was engaged in the obedience of Allah."

On the Tuesday on the 8th Shawwal in the 715 Hegira year I was sanctified to touch the feet of the Sheikh Sahib. The discussion about Prophet Jirgis (A.S.) was started and he told with holy tongue " The story of Prophet Jirgis (A.S.) is strange and it is also very long. Then he said during his period there was one king who was very cruel, brutal and the idol worshipper and with him there was one idol known as Aqloon which was used to decorated by him with jewellery and he used to force the people to prostrate before the idol. One who worships the idols will be released by him otherwise that person who not do

the idol worship will be killed by him. One day he went into the jungle and he was called people there and decorated the Idol and ordered them to prostrate before it. Around it there was kept fire ready. One who will not prostrate then he will be put that person into the fire. When Jergis saw this condition he was becoming sad and thought in his mind that for the willingness of Allah he should do one good deed to prohibit the prostration of the people before the idol. And to present the religion of Islam. Whatever situation will be happened after him, then he will bear it for the willingness of Allah. Khaja Sahib told with his holy tongue " Whatever he had, he was given in the way of Allah. When there was nothing left, then he came to visit the king. And he said to him why he causes trouble to mankind. You are a weak and helpless person. Your God is very heavy and powerful. Who had given you this kingdom. Why did not grateful to Him.? And freely you are giving trouble to the mankind. And you are doing the idol worshiping. Nobody says God to the stone. Allah is the Generous and the Merciful and old, and who know very well your infidelity and disobedience and He keeping your secret due to his mercy and kindness. Nobody knows His greatness except by Himself. So You are like a radish of which garden.? It means you are nothing. So why you are proud.? When the king heard this, then he was given orders to fix wooden pole in the earth and fix

him with nails in the naked condition. So his skin was removed from the body and blood was discharged away from the body. At that time also he was busy in the hymns of Allah. Due to kindness and mercy of Allah there was no trouble reached for him. Then one iron was heated in the fire and put on his head. So that mind should melt and come out from the head. Then he was safe and secure by the kindness and mercy of Allah. When the people saw his condition then some person secretly and some persons openly accepted the unity of God.

After that king's special persons told " Oh : king Lord your work was gone from your hand as such the trouble was created that which we could not be keep away. If you give order then we will imprison him in the prison so that nobody will see him and he will be dying there." So he was sent to the jail and there one big stone was kept on his backside. There he was used to busy in the invocation of Allah day and night. Allah sent angel there who was given released him from the beneath of the stone and took him out of the jail. And he said " Allah conveyed salam to him. And granted him prophet hood. Also, he said to be patient on the troubles and problems of the world and to give an invitation to his enemies for his worship and do not have any sort of fear. You will be killed by them four times. And four times he

will be given life by Allah. After this martyrdom, he will be taken to heaven."

When he was heard this then he thanked Allah. When the king conducted general court then he was reached there. The king told him " I had imprisoned you in the jail and who had released you from there.? He told, " The One from whose command the earth and sky are established."

After that the king was given orders to bring saw and cut him into pieces. The king had seven hungry tigers in one room. When he was sent in that room instead of killing him the tigers were prostrated before him. In the night Allah sent an angel who had taken him away from there and was given his meals and said him to be patient on the worldly grief and difficulties." At the day break the king gathered people and asked them to be in the merriness.

Then Prophet Jargis (A.S.) came to visit the king and he asked him " Are you Jargis .? He said "Yes." The king said he was killed him. He told him " What you see, towards your act of my killing.? And to see towards Allah that how was given life to him. Not even him, but he will give life to all creatures." When they heard this all people were surprised. One person told " Oh : Jargis there is one request of us is that if you will fulfill it then we will worship your Lord." He said "He is The One and who is attributed with power

on everything.” That person told him “ There are four persons are sitting on the chairs and before us there are wooden trays of different kinds are available and you tell your Allah to make these wood into the green.” He was praying and Allah made them dry woods into green and made root branches, leaves, flower and fruits etc., and which were made available there. Upon seeing this that person told “ He is a magician. To hand over him so that he can punish severely him.” That person made one idol which was hollow and he put him inside of that idol and closed it and he put that idol in the fire for some days. When he was put in the fire, then there was anger of Allah which was at its height and there was darkness in the whole world and there was falling of the fire started. All people were becoming unconscious. When he was out of that idol he was silent for some days due to anger of Allah. After some days there revelation came that to go and see the king and give the warning of the punishment of Allah. Then he went to the court of the king and given his advises. One minister among the king told him “ There is one matter is left between you and us. If your God will be given life to the dead person then they will worship your Lord.” In the nearby area there was one old grave yard. He was praying, then 70 persons due to the command of Allah were become alive. Among them there were nine persons, five women and three children were

there and one among them there was one old person. He asked that old man, " What is your name.? He said " Mail.' He asked " When did he was dead." He told such and such time. After the calculation was made and it was known that he was died 400 years ago. The king was surprised. That person told " He is not magician. As a magician could not give life to the dead person. We have given heavy difficulties to him, but there were no effects upon him. This is work belong to the sky. The minister told that now he worships the God of Jirgis and he is upset with those idols." Upon hearing this king was given orders to cut that person into many pieces. The king asked ministers " What to do now,? So that there will be freedom from the disturbances of this person." One among said " To keep him in the house of darwesh person so that he will be killed by the starvation there." So he kept in the house of one poor lady and who had one blind and as well as indecent son who was ill. There was no poor in the city than that old lady. There was posted police man on the door of the lady's house so that nobody could not give them the bread and water. And they may be die due to the starvation and water scarcity. He was engaged in the corner of the house in the prayers of Allah. He used to keep fasting in the day time and at an evening time he asked old woman is there anything to eat.? She said " Oh : young man she is poor woman and his

son ill and blind, and in my house there is nothing to eat and drink." There was one pillar in the house of the old woman on which the roof of the house was established. He kept his hand on that pillar and began hymns of Allah then that was becoming green tree and fruits were came there and these fruits were grown up on the tree which were not seen by anybody. He eats that fruits. And told that old woman to recognize Allah first as that woman was idol worshipper and then she became Muslim. That woman told him " There is so much respect and value of you with Allah so for this reason pray for my son so that he can become healthy." He was blown on the eye of the boy, then he was becoming healthy and well. Due to very much requests to stay in her house of the woman as guest so he was there in her house for some days. One day the king passed from that way and he was seen green tree there and said " He was not seen here before any tree." The people told him " When the magician was brought into the house of the old lady and that person was grown up this tree." The king was given orders to pull out the tree and demolished that house. Due to command of Allah that tree was becoming again heavy. The king was given orders to call Jirgis and lay down him with iron rod and cut him into pieces and burnt him into pieces. And it was done like that. The ashes were collected and packed and sealed. And the king was given orders to his

assistants " To take it and make into small particles and throw the pieces into the river so that he will be annihilated away there. And we will be safe from his disturbances." When the ashes were thrown into the river little by little, then it was heard that "Oh air, the King of the earth and sky giving order to gather all particles so that We can give life to him." The air was gathered all pieces on the water. So the assistants of the king saw that there was movement in it and in between them Prophet Jirgis (A.S.) was appearing there and who was doing hymns of Allah. When the people reached back in the court of the king then he was present there in the court of the king before those persons. The king asked him " You were dying and was become ashes and how you have got life.? " Really, you are right. And your God is the one attributed with Power. And the idols are aging. But I will worship your God, then the people will censure me that he could not defend one person. There is one more work in which there is welfare of two of us. That is your one time worship of our idols, so that there will be no objection in between us. Then he will worship your God and then he will ignore the idols and demolishing all of them." He wanted to show the love of Allah and so he said "Yes." Then the king was becoming happy and he was kissing his head and eyes. And he told him " You stay today and tomorrow in our palace as a guest of honour so

that the people should know that there is comprise in between us. We both of us will go to idol temple and do one time, prostration before the idol and after that whatever you will say I will agree on this matter." He was engaged in the night in the prayer of Allah. One woman was also there behind him in the prayer. When he saw her then he taught her Islamic religion. And that woman was become Muslim. The Muslims were in sad condition and Jews were in the merriness. The people were reached towards the idol temple. The king and Prophet Jirgis (A.S.) were also reached there and in that idol temple there were 70 idols were there and which were decorated with pearls and jewellery. He was watching the idols for some more time and at that time that women came there while carrying his son. He was called that boy " Oh that boy " and that boy told him " He will come to the prophet of Allah." He told him " To come down from the neck " and he came down from there and began walking and he came and reached near him. He told him " To go inside of the idol temple and tell the idols that a prophet of Allah Jirgis is calling." When the boy went inside the Idol temple and he was given message, then all idols by head side began rolling down and came outside of the temple so at that time he strike his feet on the earth then all idols were gone and lost in the earth. The king told him "You have fascinated me and killed me, lords." He told him "

Because you should know that they are not your lords and these gods cannot do anything.” And among then he caught Satan and told him, “ Oh the cursed one what is this matter.? Which you are doing. You are being killed and also you are also killing the creatures. You have reached in the hell and now you are taking the mankind of Allah into the hell of fire.” The Satan told “ Do you not know that with him to mislead one person from the right way is the best thing for him. Also, you do not know that when Allah was commanded the angels to prostrate before Adam then all angels did this prostration but he didn't do it. I have accepted hell of the fire and so did not prostrate.”

After that king’s woman saw the king and she told him “ Now what punishment of Allah is left or another difficulty is left there. And which you have not sent there. Now say him to pray that you will be drowned.” The king was becoming angry and he told her “ You have become a fascinated of the magician.” She has said “ For 20 years, he is saying, but he could not make fascinated her.” Upon hearing this the king’s woman was became Muslim and the king was killed her. That woman asked Prophet Jurgis (A.S.) to pray her and he was prayed for her then the angels came there with the garment from the heaven to take away her soul from there.

After that when he was prayed “ Oh my Lord unless you will not thrust them into the earth

before him then do not call him toward him.” Upon this pray lighting was started and the whole world was becoming dark and the earthquake was started due to this reason the earth was shattered and that king along with the army was vanished into the earth. And then his name and sign were not available in the world.

On the Tuesday on the 20th Jamil Awwal month in the 715 Hegira year, I was sanctified to touch the feet of the Sheikh Sahib. The discussion about excellence of holy and learned persons was started. Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib and Moulana Fakheruddin Razi came there and paid respect. There was an order to them to sit down there and they sat.

After that, Khaja Sahib told with his holy tongue “ Once one holy person made the intention of the Hajj pilgrimage so that he can visit holy Makkah. When he reached Baghdad, then he has seen the prophet of Allah in his dream and who was saying him “ To return back. There is Hajj pilgrimage in your house, it means your mother is living there. Go and do her service. That is better in your favour than a Hajj pilgrimage. Demand willingness of her.” That pious person was returned back and he thought it was good for him the service of his mother.”

Then Khaja Sahib told with holy tongue “ If any person who will take his parents on his shoulders for the Hajj pilgrimage for the entire life, then he

cannot fulfill the right of one night for them which they spent in the difficulty. ”

After that, the discussion Rabia of Basra was started, then he told with holy tongue “ Rabia of Basra used to be silent in the meeting place of Hasan of Basra and she did not used to talk any kind of talking there. ”

Then he told “ When she was born there was not available cloth in the house. Also in the house there was not available things to light the lamp. She was covered in the edge of the shirt of her mother and her mother told his father to bring some oil from the neighbour's house. His father went to the neighbour's house and touched their door and he came back from there silently. He said “ They were sleeping and did not open the door”. And, in this way they sleep with grief and sadness. In that night he was seen the prophet of Allah in his dream and who said him that “ Do not worry and its result will be pious in your favour. Because for the sake of her 70,000 persons from my nation will be forgiven. Then he told to go and see Eisa bin Dawood the ruler of Basra and tell him that every night he used to send 100 times blessing upon him and but he did not send it on the Thursday and 400 rakats he used to perform and its expiation 100 dinars which should be give him.” When he wakes up, then he shut tears. And he was writing the details of the dream on the paper and he was given the letter to the

ruler of Basra. He was given his 10,000 dirhams in charity in thanking giving of reminder by the prophet of Allah. He also said " In the future if he need anything then he will provide him help if God willing ."

After that, he told about piousness of Rabia of Basra " She was grown up a little than her parents were dying. When there was starvation in Basra, then her sisters were separated from each other. He was coming at the hand of one cruel person who sold her for money of some dirhams. One day one un-lucky person Na-Muhraam (not close relation from when women need go into hiding ) wanted to hold her hand, then she put her head on the earth and she prayed in the court of Allah " I am a poor and orphan girl and imprisoned and she is not worried about other difficulties and she wants His willingness whether You are in agreed condition or not.?"There was invisible call in which it was heard " Do not worry about the day of judgment and there will be given such position there that trusted persons of my court will be proud of you." From that day when she used to be entered into the house in her daily hymns she used to say, " Oh my : Lord, she observes fasting in the day time and in the night she used to wake up and do the service of his master and also Yours." One night her master was woken in the night what he was seeing that Rabia of Basra was in prostration in the court of Allah

and she is saying " Oh : my Lord you know very well that my heart's desire is in conformity with Your willingness. And readily she is a servant of Your court. And at any time she is not careless from you. But what she will do,? " That master was seen that there was light of the lamp was hanging over her head and from which there was light in all of the house like the day light. The master was given her very much respect and he said he was freed her and he said " If you will live here then we are all your servants. If you want, then you can go as per your will and desire." She left from there and she started singing, but later she repented of it and she was settled down in the jungle area and for a long time she was engaged there in the worship of Allah."

After that Khaja Sahib said " Rabia of Basra used to perform 1,000 rakats in the day and night and she used to attend the meeting of Khaja Hasan of Basra. And whatever she will listen there, then she used to act upon it. Then she worshipped some period in the jungle and then she had an intention for the Hajj pilgrimage. And on one donkey she was loaded her luggage and she went on the Hajj pilgrimage. In the middle of the jungle the donkey was dying. The caravan people asked her to give her luggage so that they can uploaded by them . She told them to go she is in the trust of Allah. She was left alone in the jungle. In the court of Allah she said " Oh king

what you are doing with this helpless women. Yourself called me to your house and Yourself killed the donkey on the way. Now she left alone in the jungle.” Upon saying this donkey was became alive. And on the donkey she loads her luggage and she continued her journey. After long time I have seen that she was selling that donkey.”

Then in this situation, he said “ When she has reached Iraq, then she said “ Oh: my Lord, my heart is in grief where she should go.? What does she do with the clod? It is one stone.? She needs Your site. Allah told her without the source “ Oh Rabia you are going in search of 18,000 worlds. Did you not know that Musa was requested for desire of My sight. And there was a little manifestation on the mountain of the Sinai, then that mountain shattered into forty pieces. This matter, she is telling and what is this situation of it.?

After that, Khaja Sahib said “ When she was departed for Makkah then what she is seeing that in the jungle Kaaba is coming to welcome him. She said she did not want Kaaba and what will be merriness for her to see Kaaba and she want the sight of the owner of Kaaba and she does not require Kaaba.?”

On the Thursday on the 7th Shawwal in the 715 Hegira year, I was sanctified to touch the feet of Sheikh Sahib. The discussion about Sama (ecstasy) and the people of Sama was started. At

that time one person came there and was informed him that one group of his friends were gathered and flutes were also brought by them there. Upon hearing this Khaja Sahib said “ He was prohibited that flutes and also other illegal things should not be there in between them. Whatever they have done which is not good. About this he said that to strike one hand on the other because it is also included in the play. As there a is prohibition for the clapping is there so, then there will a be must for the prohibition of the flute. ”

After that, he said “ If someone will fall, then he should fall in the Islamic law. Because if he will out of the Islamic law, then there is no place for him.”

Then he said “ The top most learned people were heard Sama and those who are persons of Sama are people of liking and people of pain. For them from chorister upon hearing one couplet there will be conditions of tenderness which will be fall upon them. Whether there will be flute or not there. But one who does not have personally liking and pain and near with him whether there will be singing or whether there will be many flutes there then there will no effect upon him. So it is known that this work is related to the pain and not related to the flutes etc.”

After that, he said “ The people cannot have presence always and if any time in the day when he will happy then all people dissension will come

there at that time. And in this same way if in any group there will be one person of liking and pain will be there then all persons will come under his protection."

Then he said " In the previous time there was Qazi (judge) in Ajodhan and who was used to be against of Sheikh Fariuddin and even he went to Multan one time and he said there to the top most learned people that " Whether it is legal that one person openly hear Sama in the mosque and some time he used to dance there." They asked, " Who is that person.?" He said " Sheikh Farid." Then told him " We could not do against him."

After that, Khaja Sahib said " Whenever he has heard Sama and I swear in the saintly dress of my Sheikh that all these matters are as the logic on the qualities of Sheikh Sahib. Till that once during this life time the chorister recited one couplet. Upon hearing this, I remembered very much good attributes and manners of Sheikh Sahib and I like this couplet that which cannot say in this matter. The chorister wants to recite some other, but I used to ask them to sing the above couplet many times". And when Khaja Sahib finished his matter then he shut tears and he said: " After this event long time was not passed and Sheikh Sahib left this world."

After this, he said " On the day of judgment it will be asked by every person that Our attributes are new but We are old. So the new how will be

become legal from the old. He will say, “ Oh: my Lord, due to an excess of the love I did such thing. ” There will be a command of Allah “ Yes, due to an excess of the love you did such thing. We will do better treatment with you due to an excess of the mercy.”

After that Khaja Sahib said “ One who will be drowned in His love for him there will be favoured. Then what will be asked by the other persons.? ”Then he said, “ Once Khaja Ibrahim bin Adham was asked whether you remembered Isim Azam (Almighty’s name),” He said to tell “ Which name.? ” He said “ To keep pure the stomach from the illegal morsels. And keep the heart free from the love of the world then whatever you will read then it will become Isim Azam (Almighty’s name) .”

On the Monday on the 5th Zeqad in the 715 Hegira year I was sanctified to touch the feet of Sheikh Sahib. The discussion was started about the prayer (Namaz) and supplications. Moulana Shamsuddin Yahia, Moulana Wajihuddin Paheli, Moulana Nasiruddin Geyahi were present in his service. He told with holy tongue “ The prophet of Allah used to perform Salat al-Sada for the important affair and then those expeditions will be completed.” The compiler of the book asked whether it's time is fixed for this prayer.? ” He said “ When performing four rakats of obligatory prayer of Eisha and after performing two rakats

of Sunnah ( as per practice of the holy prophet) then to perform four rakats with one salam with the intention of Salat al-sada and to perform it as follows.

1. In every rakat to recite Alhamad one time
2. One time verse of the throne
3. 3 times Enna Anzalna
4. Sura Iqlas 15 times
5. After salam put the head in the prostration and say

“ Ya Haiu Ya Qaiyum Sibtni al Eman.”

Then the discussion about the piousness of holy persons was started. He told with his holy tongue “ Once Khaja Ibrahim Adham made the intention that the people visit Kaaba by the foot and he will visit by the eyes. So he used to perform two rakats on every step. When he was reached to Makkah after the journey of 14 years, but he could not find Kaaba in its place so he was surprised. There was an invisible call which was heard there “ Oh: Ibrahim, Kaaba went for the visit of Rabia of Basra. He said “ Oh: my Lord now where he should go.? The call heard there in which it was said: “ Do not go anywhere Kaaba will come there just now.”

After that Khaja Saheb said “ From Sheikh Sahib somebody wanted to take back something due to him. That person held his shoulder and told him “ To give his amount.” Sheikh Saheb told him “ To be silent”, but that person said “He will not

be silent". Sheikh Saheb became angry and put down the coverlet from his shoulder and strike it with the earth, then all bazaar was filled with the gold. He told him " To take his right. If you will take more then your hand will become dry." That person was taken, his due amount, but when he stretches his hand to take more than his due amount so his hand was becoming dry. After that Khaja Sahib told " One who quarrel with Darwish, then his root will be removed."

On the Sunday on the 10th Zequad month in the 715 Hegira year, I was sanctified to touch the feet of Sheikh Sahib. Maulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, Moulana Fakheruddin Razi, Moulana Shahabuddin Merati, Sheikh Usman Sayah, Sheikh Ziauddin Panipati, Moulana Wajihuddin Paheli and other friends were present. That day was very pleasing with mercy. Moulana Sharfuddin and Najamuddin on that day paid respect and they have received four ends Turkey caps. The compiler of this book has received the cap on that day. And everybody was received as per his fate.

After that Khaja Sahib told with audience " As we are gathered in the world and on the day of judgement our account of deeds will be settled together there. When Khaja Sahib said this then myself and other friends said Moulana Shahabuddin Meerati who is your servant and he

was writing one couplet and if there will be given permission then he will recite it. He said “Yes.”

**The End**

## Afzal al-Fawaid (Rahat al-Mohibian) Part two

Mausoleum of Hadrat Khaja Nizamuddin Auliya in Delhi

**By Amir Khusro**
**Translated by Hafeez Anwar**

## Afzal al-Fawaid (Rahatal Mohibian) Part Two

These are secrets and lights of Allah, and these not ending extreme advises of Khaja Sahib of right path and who was master in the relics of journalism and he was person of discourse on the earth and heir of the learned and pious persons and successors of the persons of mysticism and the prophet, the crown of research persons, proof of the lovers, also, he was order of reality and who is having his share in Shariah (Islamic law) and Islam, and these advices of piety were collected from his life period and on the basis of date wise in his presence in the service. May Allah preserve him.

On the 20th Rajab month in the year 719 Hegira, there was discussion about the birth of Prophet Adam (A.S.) was in progress. The sinner person (compiler of this book) and seeker of the grace of Allah and who drawing inspiration and who is the slave of the king of the learned persons and he was sanctified to touch the feet of Sheikh Sahib on the above date and at that time other friends were also present there in the meeting place. The discussion about prophets who

were passed away from the world were in progress he told with his holy tongue " When Khaja Qutubuddin was living and when he was reached on this point, then I was standing and asked that then he told me to sit so I was sat there. And he told me that " Whatever he wants to think he can say." Then I have paid respect to him a second time. I told him " Whatever he was heard from his holy tongue before, he was writing and its collection name is given as ***Afzal al-Fawaid*** and his esteemed honour which was approved. If there will be an instruction to add whatever he was heard, then it will be gathered in another collection in the second volume. But in that volume there will be many stories of the of prophets and mysticism so that there a will be satisfaction to my mind. He said "Good. " He smiled and said " As there was a desire in your mind so for this reason I was starting a discussion about the prophets after the prayer time."

After that, he said " Oh; dear Darwish listen Allah has created the treasure of calamities specially for the prophets and holy persons of Allah. When the angels saw that treasure and were gone in the prostration due to the horror and asked: " Our Lord for whom it was created." It was said " Angles, you are exempted from this grace. We are given this grace to his caliph and who will be creating on the earth. " It means Prophet Adam (A.S) and his sons and who are my lovers. And

they will be tested by the calamities and one who will be firm in Our love and on whom we will send down these calamities. And if there will be not sent down these calamities then they will ask for by them to send down it on them."

Then he said " Oh: Darwish those who were drowned in the love of the friend than they desire from morning to evening for the sending of the calamities of them. Because that calamity will be from the side of the friend and which is not treated as difficult, but which is precisely grace and which is sent from the friend for the friend. "

After that, he told this story " Once one lover wakes up in the morning and requested oh my Lord my sustenance is your calamity. " When it was asked what you are saying.? He said " The friend is obliged in the difficulty, then if we will not desire , then we are not from among the people of mysticism. ?

After that when Prophet Adam (A.S.) was created in the world and the soul has entered into his body when the body was stood and there was stuff for him and he said thank of Allah. Angel Gabriel who was standing nearby him and he said "Yarhamkam Allah" (May Allah bless). At that time Allah told the angels that " Oh angels you used to say that he will make problems in the world and shed blood. See still not stood well Adam did hymns for me. Then all angels were prostrated before Allah and they said "Whatever You know

we do not know. ” There was commanded to angel Gabriel, Michael and Israfil you all go to heaven and Gabriel bring heavenly dress and Michael should bring Boraq (lightening horse) and Israfil bring the crown. When they brought them there was commanded to wear his heavenly dress and to put on head the crown and bring him on Boraq to the heaven. When Prophet Adam (A.S.) was set on the throne and there was commanded to all angels prostrate before Adam (A.S.). All angles prostrate but Satan refused it. Then all angels in a loud voice said there is a curse on the Satan. As such Allah was cursed Satan. Now a days there are too many such Muslims are there and on them , day and night there will be fall of curse of Allah upon thousand times on them and they are un-aware of it and they are careless in this matter.”

Then he said “ When Prophet Adam (A.S.) was settled down in the heaven and when angles and the dwellers of heaven saw his honour and respect than all of them approached towards him. After that there was the command of Allah to learn lessons of excellence of miracles from him.”

After that he said “ When prophet Adam (A.S.) was given authority to eat all fruits of all trees except wheat as there was no such willingness to Allah in this matter. Due to eat of grain of wheat he was removed from the heaven and was thrown into the world. There was the fire of love was flaring up in his chest. Upon eating one grain of

wheat the crown was removed from his head and dress of honour was no more and he was standing in the naked condition. And there was voice from the tree so, " Oh : sinner goes outside this is not your place." So Adam (A.S.) was asked the leaves from the trees and he was heard that "You are disobedient we will not give you leaves." At last he went near the tree of fig and obtained the leaves from this tree. So there was command " Oh : fig in the way you have given honour Our Adam in the same way we will give you respect." When Adam (A.S.) was left from heaven he was reached Mount Abu.

He was weeping in the condition of disrepute for a period of 370 years and for this reason his flesh on the cheeks was melted away and the birds have made their nests there in it and for which he was un-aware of it. When he was used to prostrate nobody will not see there is Prophet Adam (A.S.) or not there. When Khaja Sahib was reached on this point he was shut terms and he said "Yes, on the morning of the fortieth day when we were woken up and he was looked at the elegance love. So there was effective flame of the love of him. And so in the garden of paradise he could not be able to establish there. At last which he brought him in the problems of the world and deserted him from there and which certify that the world is a treasure of calamites for the prophets and holy persons. After this Khaja Sahib was shut tears

and he said there indeed the people of love as per desire of the friend in their beg in 1000 ways for it then they will become realization of time.”

After that he told by his tongue that “ The person who first did love and who was accepted calamities are the Prophet of Adam (A.S.). Because Prophet of Adam (A.S.) was created by the soil of the heaven. If there will be no taste in the soil there then there will be no love for the people of mysticism. So it's beginning of the love was started. So, for this reason, there is love is found among his sons.”

Then he said “ In the holy person fondness, desire and zeal are found and which is from Prophet Adam (A.S.) and when he was reached on this point when he was shut tears.

After that he said “ When the time of acceptance repentance of Prophet Adam was near then there was a command for him “ To observe fasting on 13$^{th}$ 14th and 15th of every month so that we can accept his repentance.” After a period of 300 years Prophet Adam’s (A.S.) repentance was accepted.

Then he said “ Oh dervish after a long time when Prophet of Adam (A.S.) was asked whether he finds the goal as per his desire? Or not.? He said “ Not, this time, but in such time when there was a calamity for him for a period of 300 years. Those 300 years were passed in such way that on

every day there was a revelation of one (saintliness) Velayat on him.”

When Khaja Sahib was explaining these benefits at that time six mendicant persons came there and nobody did not salam to him but they have performed ecstasy and dancing in the courtyard. And after a long time there they were finished it. Then they have started misbehaving with him. Khaja Sahib due to politeness called me and Moulana Fakheruddin to go and provide food to them. After this then whatever they will ask by them will give them and also beg pardon with them. When we took food to them when they have not liked it. But they have scolded us whatever came in their mind they told by their tongues. So we were surprised in this matter and were standing there that to go and what to say to Sheikh Sahib. In shorted when Khaja Sahib was coming to know that then he stood and took one piece of bread and coverlet with him went near with Darvish persons and said salam to them. But nobody among them could not pay any attention towards Khaja Sahib. Khaja Sahib was standing there and was requesting them and they have scolded him. After some time Khaja Sahib addressed them and said “ Dear gentlemen why you did not eat this food. At last this food is better than food which you ate at Qaran. ” Those dervish stood and put their caps on the earth and stood one foot and requested to pardon them and they

said “ You sit there we will eat this food. We find you a real person of Allah which they were desired. ” After that Khaja Sahib left from there. Then myself and Moulana Fakheruddin Razi after eating food asked them that “What was matter there.? ” They told “Dear friends we were going towards Qaran as a travellers there. When we were arrived there and where we did not get food for three days and, nights. In the day time we used to wander in the jungle and we have arrived at the place where Owaise of Qarni was buried his 32 tooth in the earth and we have visited that place and were proceeded further and what we have seen that there was one camel was dead and camel’s dead body was lying there and it was rotten and only bones and flesh is left there and everything of the camel was finished in the earth. We have discussion among ourselves that we are in the condition of hunger since three days so we will be killed due to this reason. So from this un-clean camel we have taken some flesh from it and roasted it and we have eaten it. Today Khaja Nizamuddin was able to know this matter by revelation so we say that really it is the name of darveshi (mysticism) which is available to Khaja Sahib.”

After that he said that he was heard with holy tongue of Sheikh Fariduddin that “ Once he was arrived in Baghdad as a traveller there. In the mosque of Kanaf in the service of Sheikh Ouhud

Kirmani myself and some other friends were also present there. The discussion of what is reasonable is that people are not match in shape, face, nature and habits among themselves. Sheikh Sahib told " He was seen it was written in *Asar Auliya* that Abdullah bin Abbas (R.A.) was narrated when he was asked by the prophet of Allah how Prophet Adam (A.S.) was created? and his sons are not same with each other." He said " Oh : Abdullah bin Abbas, Allah was created face of Prophet of Adam (A.S) by the earth of Makkah and his head was made from the earth of Bait el-Muqdis (Jerusalem) and eye brows and eyes from the earth of the World. Both of the legs were created by the earth of India. And body parts from the earth of Ceylon and girdle from the land of Mashad so Abdullah if the earth will be taken from one place then there will be difficulty of recognition of each other as all will be available one shape person."

After this one this situation he said " When Prophet Adam (A.S.) has arrived in the world and he was used to sat on the mount Abu's peak and used to weep very much in the grief of the heaven. Then there was commanded by Allah to bring one house of ruby to him and it should be kept at a place where nowadays Ka'aba is situated in Makkah. That house were having two doors in it and one was towards eastern side and other was towards western side of the world. In that house

there were three golden lamps and its light that house was shed light on. And angels used to stand around the house in the rows and lamps were at such a place where today Ka'aba is visited. So Allah has given command to Prophet Adam (A.S.) to go to that house and visit it. The angels taught him Hajj pilgrimage. He was used to perform the Hajj pilgrimage every year in that, house. Now that the house is available on the fourth sky on the upper side of the Ka'aba. And angels used to circumambulation that house and daily 70,000 angels used to visit that house and circumambulation it daily and till the day of judgement such process will be continued."

Then he said "When Darwish will reach its perfection in his work then there will be treasured of calamities for him. And in his name, all such calamities are nominated in his name. So that Fakir (Darwish) should be firm on this matter. So that it is tested whether he can tolerate calamities or not.? If he will be perfect, then he will be tolerated all such calamities by him. But still he will be desired more and more calamities in this matter."

After that he said " One perfect person was present in the service of Sheikh Fariduddin. He said one day he was in the region of Bukhara and in the cave he was seen one holy person who was engaged in the worship of Allah and who was a great holy person with a clear heart and clear

soul. I have not seen such holy person and a person of horror. In short when I was sanctified to touch the feet of the holy person then that holy person told " Oh : Farid he was living in that cave since 60 years there and there is no such day and time when there will not fall of calamities upon him. But he used to bear it. But when there will be befalling of calamity upon him, then he will use to desire for the calamities. Because when there will be the willingness of friend in the calamities so then why he should not be desire for calamities."

Then he said " Oh: Farid the path of true persons is that on which they should put their steps with the truth on it. And then should claim of the love of the friend. Then wherever there will be calamities which will belong to him. Then in that condition one should be true and patient. When Khaja Sahib has finished the story, then he shut, tears and recited two couplets in Persian. After that in this situation he told with his holy tongue that " When Khaja Bayazid Bustami was asked what treatment met by holy persons in the world by Allah? He said " The treatment of Allah with holy persons is such that treatment which is given by him to enemies in the other world. It means he will keep them in punishment and calamities."

Then he said "Once Khaja Shibli was desired to see Satan and one night when he has seen him he was afraid of him. Satan told him "Do not afraid of him he is Satan." Khaja Sahib asked him some

strange questions. Among them one of it was that whether he had power upon the holy person of Allah.? He said “ No, but at such times when they will be engaged at the time of ecstasy (Sama). At that time their hearts became un-conscious and they will become heartless. At that time, there will be reaching of them by him. ”

After that in this situation he told with his holy tongue that “ Teasing of the heart of Momin (faithful) is like that annoying of the heart of Allah. So oh Darwish, Momin is such person and if he will live in the East and if there will be pricking of a thorn in any Momin’s leg then he will feel that pain.”

Then he said “One holy person asked with Prophet Khizer (A.S.) how it is to tease to the Momin’s heart?. ” He said once he was present in the service of the last prophet of Allah. He has heard with his tongue that teasing of myself is like annoying of Allah and in this same way, there is a command for that person who will try to destroy the other’s house.”

After that, the discussion about backbiting was started and he said that “ The worst thing is backbiting and then he said on the day when Prophet Yousuf (A.S.) was thrown into the well by his brothers and they caught one wolf and brought before Prophet Yakub (A.S.) and they said this wolf was killed Yousuf then wolf said “ “No.” He told him you know that “ Where he is?. ” He said “ Oh

Yakub (A.S.) even though we are animals and ferocious is our occupation. But we do not backbite.”

Then he said “ On the night when the last prophet of Allah went his night journey of ascension in the skies and his look was fallen on the hill and where he was seen one group of persons in whose tongues there were holes and hanging in the chains. ” He asked “ Brother Gabriel who are these persons.? ” he said “ Oh: prophet of Allah, they're persons who involve in backbiting. ”

After that, he told this story that “ In the house of Ka’aba in Makkah there is one stone known as “Hajar al-Aswad” (the black stone of the Ka’aba) and once the prophet of Allah was kissed it. In short, there is narrated that one who will see a holy face of the prophet then Allah will forgive his seventy years sins. After the demise of the prophet of Allah one who will look at “Hajar al-Aswad” (the black stone of the Ka’aba) then Allah will forgive his seventy years sins that the stone is kept in the house of Ka’aba for this purpose only.”

Then he said “ Oh: dear, once Satan was asked what is the reason of his reprobate? He said “ On the day when Allah was created the hell of fire. He used to visit it along with 70,000 angels there. There was one pulpit in the hell. He asked for angel Malik “ For whom this pulpit is? ” he told “Of that angel who will be reprobated and he will

stand there. ” And, he sat on that pulpit perhaps he may be such angel. For this reason Allah made me reprobate. That pulpit was became his pulpit. This is one reason of his reprobate. ”

After that, once Prophet Ayub (A.S.) said of hymns “ Oh my Lord gives me 12,000 languages so that he can do the glorification of Allah in all languages and Allah accepted his prayer. And he was involved in diseases of insects. So he used to do glorification by Allah in the languages of 12,000 insects.”

Then Khaja Sahib shut, tears and said “ Prophets and holy persons did not desire anything from Allah. Then they were able to get respect in the court of Allah.”

After that, he said “ Once Prophet Zakaria (A.S.) in hymns said, “ Oh my Lord in your court, except the step of calamity there is nothing known.” So there was immediate there was commanded that We will send it. That was 1,000 teeth saw was run on him. Then he was reaching the place of the nearness of Allah.”

In the same way, Prophet Ibrahim said in his hymns that “ Oh my Lord, there are so many guests for food but who is guest of the life?. There was a command that oh Ibrahim unless you will not sit on the sweep of calamity, then I will thank you as a patron. So dervish on this way entirely calamity, difficulty and grief is there. The brave

men should be firm on the difficulty sent from his friend.”

He said, “ Once one person of realization was weeping for difficulty and there was commanded that he should not be able to bear it so he leaves it from his hands so that it should be put in by other’s neck and you should be deprived of it.”

After that, he said “ One Bedouin with his four children who were hungry, so much and their stomach packed with backs and who brought in the edge of the shirt some stone and he said that he will desert the holy Ka’aba otherwise give him and his children food. At that same time, one hand was stretched from holy Ka’aba and which was thrown 2,000 dinars. He said “What he will do with his dinars. ” And, at that time two pieces of bread were appearing there, which he took and eats with him his children. Then he asked “ Why he did not take dinars. ” He said “It was not his in emotion. He wants only bread so that I can fulfill its rights.”

Then Khaja Sahib said, “ There is the great right of bread so the people should reserve its rights.”

After that, the discussion about keeping a secret was started and he told by holy tongue that “Once during the period of Prophet Shoaib (A.S.) one donkey of the somebody was lost and that person came into his service for his prayers. He was engaged in prayer for seven days and nights, but could not get whereabouts of the donkey. But

at that time angel Gabriel arrived and said there is a command of Allah is that “ We are keeping a secret and we do not do a betrayal of secrets. So you do not pray on this matter and this prayer will not be accepted.”

Then Khaja Sahib shut, tears and said “Darwish should be keeping a secret because it is superior than all worships. If whether somebody will be seeing somebody's defect in his eyes then he should conceal it because it is an attribute of Allah.”

After that, the discussion about lunar and solar eclipses was started, he said “He was seen written one saying of the prophet as narrated by Abdullah bin Masood (R.A.) that when the last prophet of Allah went for accession then there were two persons under the dome of the sky were backbiting about the nation that they were upset with their sins. ” There was command of Allah “ To kill them. ” There was one more command that “ We will very well know about their sins and their sins are open to Us and We are the Forgiver, (Gaffar) What did do you concern with It.? ” When the prophet heard this address, then caught the hairs of the sun and the Moon and looked to them with look of the horror. Then their faces were turned black. There was guardian of the paradise Malik was present there and the prophet handed over both of them to him and said “ To take them to round around the sky. Because it is a tradition

that one who will involve in backbiting then make his face black and give publicity. ” When the prophet was coming back from accession then both of them hold his edge of the shirt and requested him “ To pray for them so that they get back their rights and we repent. And will not repeat such acts once again. ” The prophet told “ After his death the light will be taken back from you every year. And your faces will become black so that the people of the world will know that one who will involve in backbiting then his face will become black like this on the day of the judgment. ” When the prophet said this than both of them prostrated and said “ If your honour will not be there, then who will pray in their favour. ” He said “My nation and my people of the house will go on the roofs and will send upon them blessings and Allah for the sake of that blessing will give back you your light. ”

After that Khaja Sahib said “ He was seen written the saying of the prophet that one who will send one time blessing upon the last prophet of Allah, then Allah will forgive all his sins and make him well-informed and will give him light and with that help he can cross the pathway of paradise easily and safely.”

Then in this situation he said “On the day when Prophet Adam (A.S.) was created and the holy light of the last prophet was appeared on the back side of him. And the command was given to

the angels to become followers in the prayer. The exegetical writers of Quran say the angels prostrated before that light of the last prophet of Allah. In short Prophet Adam (A.S.) in hymns said " Oh my Lord I want to see that light. Then that holy light was appearing on his forehead, then all houries used to sit near Prophet Adam (A.S.) to see that light. After that Prophet Adam (A.S.) prayed again and said " Oh: my Lord present that light at some place so that he can see it. " Then it was appearing in his fifth finger. After some time when Prophet Adam (A.S.) was sleeping, then that the light was getting lost. When he was waking up and he was becoming mad upon not finding that light. He searched in the paradise and he wandered here and there and when he was reached at the tree of the wheat, then he said " Oh; my dearly beloved's some feature is find in it. So immediately he ate it. There was a call heard " You have got your goal and now go into the world and your friend will be born there. " After that Prophet Adam (A.S.) came into the world. The exegetical writers of Quran wrote that this was one cause of his removal from the paradise."

On the 27th Rajab in the year 719 Hegira Islamic year, I was sanctified to touch the feet of the Khaja Sahib. The discussion about Prophet Noah (A.S.) and other prophets and excellence and benefits of the month of Rajab was started. Moulana Fakheruddin Razi and Moulana

Burhanuddin Gharib and other friends were present at the service. He told with his holy tongue that “ When Prophet Noah (A.S.) was born after Prophet Adam (A.S.) and he was given an age of 1000 years and during this life period only 70 people were becoming Muslims. In the stories, it is mentioned that one day due to the atrocities of the people of his nation he was fled from there. That nation was thrown by such heavy shower of stones, and with stones that his legs were injured seriously and there was a heavy discharge of blood. He was weeping in the court of Allah and then angel Gabrial brought the message of Allah that “ Whatever difficulties and problems are in the world and which I have created for the prophets and holy persons. If you have the power of toleration then proceed further. Otherwise keep away from it. We will give it to some other person.” Khaja Sahib told his holy tongue that “ It is narrated that when Prophet Noah (A.S.) heard this then he be unable to protest and but he used asked to send more and more.”

After that in this situation he said “ It was practically of Prophet Noah (A.S.) that he used to perform every night 1000 rakat prayers. After performing it, he used to go into prostration and say “ Oh my Lord, I did not have done any such obedience which is not suitable in your court and did not do such prostration which is not liked by You. I do not know what will be my position on the

day of the judgement. When he will finish this hymn of Allah, then he weep will very much and used to do invocation of Allah that so then there will be a discharge of blood from his very small hairs of his body. The drop which will fall on the earth from that there will be marked for glorification. During the daytime he used to advise and preach the Jews and used to engage in the obedience and worship of Allah during the night. In this way he spent his whole life. One dear person was asked where is the starting point of rivers and he said from Deluge of Noah and this event has happened that when there were fall of anger of Allah on the nation of Noah then all of them was drowned in it. In the Quran, Allah says " So there was started of springs from the earth and this was happening that from earth and mountains water was flowing and there was rainfall from the sky. Till 40 days there was heavy rainfall and there a was discharge of water from the earth. Then there was the upper water level from the peak of the mountains of 40 spears, and when the 40 days were over then there a was command in the sky to take back water. So the earth swallowed water back into it. The water, which was falling from the sky was there in level and due to anger of Allah was become sour. So it was not swallowed by the earth and where ever it will touch it will make a wound and there was the origin of 100 rivers from the deluge of Noah."

After that, he said " When the nation of Prophet Noah (A.S.) was disobedient then he said in hymns that these people have become disobedient and these people did not follow such people who could not increase their wealth and properties and sons but they make a loss to them. So upon disgusted at their hands, he prayed to Allah that these people were becoming an infidel and cruel. He did not have the power to correct them."

The writer of exegesis of Quran wrote that when Allah has sent down a deluge upon them, then there was a command to Prophet Noah (A.S.) that " He will drown them in water so you should make a ship for him. " He said " Oh my Lord. I did not know how making the ship is done.? There was a command that " Angel Gabriel will teach him. " To make 124 wooden planks take in the name of each prophet., He said " He did not know the names of the prophets". There was commanded to prepare wooden planks and the names will be written by Himself. After that first wooden plank was made and on it's the name of Prophet of Adam (A.S) was appeared. On the second name of the Prophet Shoeb (A.S.), on third Prophet Noah (A.S.), on fourth prophet Idris (A.S.) and in this way on every wooden plank name of one prophet of Allah was appeared. At last of one wooden plank holy name of the prophet Mohammed (peace be upon him) was appeared, then immediately the angel Gabriel came there and he said to him "Now

your work is over because Prophet Mohammed (peace be upon him) is the last prophet of Allah. And he is the lamp of holy persons and prophets." Then there was brought 124,000 nails and on each nail one name of the prophet of Allah was written. Angel Gabriel told him that "Allah says when wooden planks will be ready then prepare four more wooden planks so that the ship will be completed. " He said " Oh: my Lord prophet Mohammed (peace be upon him) is the last prophet and how he can prepare four more wooden planks. Angel Gabriel conveyed command of Allah that " There are four friends of the last prophet of Allah and without their names the ship will not be completed. " He asked " Their holy names.?" He said " Abubaker, Umar Farouq, Usman and Ali. Because these four are souls of this world and hereafter. So that the ship will be finally completed. If there will be no names of four friends prophet Mohammed (peace be upon him) on the ship, then you will not be safe from deluge."

After that, he said " When the time of the deluge was near at that time prophet Adam (A.S.) was buried there in between Safa and Marwa mountains. Angel Gabriel said " Oh :Noah now there is a command of Allah to make the coffin and put in it the holy dead body of Prophet Adam (A.S.) and load the coffin in the ship." And it was done like that. When he boarded on the ship then the

water was appeared by command of Allah from the earth. It is said that the water level was reached at 36 spears level from the ground and it was such high level that which destroyed everything. Only those people were safe who were boarded on the ship and in whose favour Prophet Noah (A.S.) was prayed Allah. Some persons narrated as per Quran that " Oh my Lord, forgive me and my parents it means Adam and Eve. And those who are in my religion, it means those who are in the ship. This is a prayer which has been killed, his nation and which saved faithful (Momins) persons. Also from them, the faithful (Momins) persons of the nation of the Prophet Mohammed (peace be upon him) will be safe from the punishment of hell of fire on the day of judgment and will be sent to the paradise."

Then he said " He was seen in the exegesis of Quran that when the deluge was reached and the ship then was began moving at that time Satan was also coming there and sat in the ship. Prophet Noah (A.S.) wants to send him out of the ship when there came the command of Allah does not remove him from the ship. Till the world will continue till then he was given life. His request was that Satan is the enemy so he should be drowned in the water. But there was the willingness of Allah that Satan should not be killed. "

After that, the discussion about the uncle of the prophet, Abu Talib was started and “He said it was written that at the day of judgment he will not be sent to the hell. Once Khaja Shafiq Balqi was visited Prophet Khizer (A.S.) and he was asked his strange questions with him. And one question among them is that Abu Taleb on the day of judgment he will be sent to heaven.? ” And he said “ It is right, he was heard by the holy tongue of the last prophet of Allah and who said Abu Talib on the day of judgment will be sent to heaven.?”

Khaja Shafiq asked “ What is a reason in this matter. ” One reason is that “ When he was dying and he went from the world with faith and from that day Satan is in grief. When his nation was asked the reason. Then he said that he was left off the world with faith and on the day of judgment he will accept the faith and he will be sent to the heaven. The other reason is that once he was heard from the last prophet of Allah that in the last days of the world when Prophet Eisa (A.S.) will be sent down in the world, then Allah will grant him a miracle and he will visit dead persons in the graveyard and will call them and then dead person will become alive. So he will call on his uncle’s grave and Allah will give him life and he will accept the faith of Islam and he will say “ Ashadu An Lailaha Illahu Wahadahu La Sharika Lahu Washdana Mohammadan Abdahu Rasulahu “

and due to the blessing of this phrase he will be sent to the paradise.”

Then Khaja Sahib told “ The last prophet of Allah was trying his best in his favour. And due to its blessing, he will be given life and he will be sent to paradise with faith.”

After that, the discussion about the day of judgment was started, then he told with his holy that “ Nobody knows that when the day of judgment will occur? Nobody did not explain in this matter, but there is one narration that once Prophet Kizer (A.S.) was asked that when the day of judgment will occur.?” Then he was given a sign of five fingers. When he asked what is meaning of it. He said five years were left.”

Then he said “ One day he was asked by the last prophet of Allah when the day of judgment will occur.? ” Then he said “ From his age there are five years are left. When he will leave the world then think that the day of judgment will arrive. Because he was heard that in the night of accession that one who will die then understands that the day of judgment came for him. So, dear friends this death is the day of judgment. And for which nobody predicts that when it will occur. But yes in the night accession he was heard, such that oh: Mohammed (peace be upon him) you will not live in the world not more than 1000 years. So when he will leave the world first. Then there is

the first reason in this matter that the world is going to be ending. ”

In this situation, one Darwish the question that “ When the people used to perform prayers then old memories will come into the mind and what is the reason in this matter.? ” He said there is saying the last prophet of Allah “ The prayer is the light and in which nothing will remain concealed. ” “So when the people will be in the prayer, then things from memories re-call in the mind in the light of the prayer. This disparity is due to the light of the prayer.”

After that he said once the meaning of the prayer is the light was asked with Khaja Shafiq Balaqi and then he said: “ Prayer is such light and in which nothing will remain concealed from the east to the west.” So one pious person used to say that “When he used to engage in the prayers, then due to the light of prayer nothing will not be concealed by him.”

After that he said on the 13th,14the, 15th and 27th in the month of Rajab the prayer of Khaja Owais of Qarni is to be performed. One who will not be able to perform it at the beginning of the month, then it is legal that he can perform it at the end of the month. The method of the prayer is as follows.

There are 12 rakat with three salam.

In the first four rakat to recite whatever one like then after performing the prayer to recite 70 times “La Ilaha Illah Malakal Haq.”

In the second four rakat Sura Fateha one time and Surah Ezja Nasurlla one time and after performing the prayer to recite 70 times “ Aqvi Moin Wa-Ahuda Wa-Lail Ba-Haq Eyyaka Nabodu Yayaka Nastin”

Then in the last four rakat to recite one time Surah Fateha and 3 times Sura Iqlas and after performing the prayer to recite 70 times Sura Alarm Nashra with “Bismillah Irrahman Nirrahim” and to turn the hands on the chest and who will perform this prayer then there will be the fulfillment of desires and wishes of the persons by the grace of Allah.

After that, he said “ He was heard with his holy tongue of Sheikh Fariduddin that one who will pray on the 27th of Rajab month 12 rakat prayers and keep fasting, then whatever he will desires and wishes then which will be fulfilled by the grace of Allah. There is one narration is that on that day after Zuhr (afternoon) prayer, then again, he should perform four Nafil (supererogatory) prayers as follows.

1. In every rakat recite Sura Fatiha, one time “Qul Awaiz Birbil Falaq”, one time “Qul Awaiz Birabinas”, 3 times “Enna Anzalna” and 50 times “Qul Huwalhu Ahud” and after salam to sit in the direction of Qibla ( direction Muslims in which

turn in prayer ) till Asr (late afternoon) Prayer. Then whatever he will be desires and wishes, then by the grace of Allah which will fulfill by the grace of Allah."

Then he said "He was heard with the holy tongue of Sheikh Fariduddin that he was seen in the book *Reyahin* and its author was written that one who will pray on the 27th Rajab 12 rakat with one salam and whatever he was memorised the Quran, he should recite in the prayer and after performing this prayer, then he should recite 100 times " Subhan Allah", (Allah be praised) 100 times Astaqfar, 100 times blessing of the prophet of Allah then whatever he will desire and wishes then by grace of Allah which will fulfill by grace of Allah."

After that, he said " The holy persons during this night for the pleasure of Allah used to wake up because that they can perhaps get accession. As during this night, the prophet of Allah was getting accession during the night. Oh, dervish large number of the holy persons were getting this night, and due to its blessing they were able to get accession. So the people should take care of this facility as it may be possible that they can get this facility of this night."

In this situation, he said " In the past one person of realization was there and who was used to wake up in this night with this hope that he may be getting a facility of this night. For many years,

he was done like this practice. When the time of grace came then one night when he was waking up and the door was opened for him. He was standing and said in the court of Allah that he was shown such a grace and he was given the wealth of this night then he should not leave him in the deserted place. Still, he could not say this matter and his soul was taken away."

Then he said, " When the man will reach the perfection, then he will not be allowed to live in the world."

After that, he said " When the people of surprise will see the wonders of nature and wisdom of Allah. Then from their tongues there will be nothing heard about the things which are present in his world. And also, they could not remember about these things even by forgetfulness."

Then he said " In the past time one person of realization was reading Quran and when while reading verse of Noah when he was reached "Malakam La Tarjaun Alalh Waqaran" and its translation and interpretation is that whatever which was reached for you and for it you will not know and you do not know piousness of Allah so why did not afraid of horror of Allah. "Waqad Qalqakam Atwaran "and its translation and interpretation is that even though he was given a birth condition it means of dirty water and which is made in your backs and from sperm, circles were made and from circles lumps of flesh were

made and from lump of flesh, bones, parts of the body, flesh, skin, buttock and blood was made. Allah says whether you did not see how Allah created the skies and vegetations grow from the earth. He was given light to the moon in the sky and from it given light to the dark things and made the sun as the lamp so that there will be light in the whole world. Allah has grown vegetation from the earth. Then he will take away you again in the earth. Then on the day of judgment he will take you out of the earth . When the person of realization was reached at this point, then he was becoming un-conscious for one day and night and then he was becoming conscious and he went on the condition of surprise. It is said that when the time of death of the person of realization was near then nobody did not see him in the normal condition. He was dying in the condition of surprise. At that time of death that dervish was found outside of Baghdad near the Tigris river in the cave in the position of prostration. ”

After that, he said “ Oh dervish whom we will make our lover then show him the wonders of invisible place, and it will be revealed to him all things from empyrean to the nether regions so that his love should become more.” Then he will meet such treatment which was done in that Darvish which is mentioned above. On the above date, Sheikh Sahib was in a condition of

intoxication and when he was reached on this point. Then he was stood and myself and other people left from the meeting place.”

On Thursday on the 2nd Shaban, in the Hegira year 719, I was sanctified to touch the feet of Sheikh Sahib. The discussion about Prophet Ibrahim (A.S.) was started. Moulana Burhanuddin Gharib, Moulana Shams Yahia and other friends were present. He told with his holy tongue that “ Allah was granted such felicities to us and which were not given to others. It means he was given birth to us among the nation of the last prophet of Allah. And secondly in the nation of prophet Ibrahim (A.S.) and thirdly in the religion of Imam Abu Hanifa. And fourthly given life as a Muslim and who made us believers of the Islamic creed “ La Ilha Illah Mohammedur Rasul Allah.”

After that, he said “ When Prophet Ibrahim (A.S.) was born and due to fear of King Nimrod his father put him in the cave. Allah due to his nature created milk from his thumb and when he was became 14 years old, one night he came out of the cave and he looked at the moon and he thought that it may be the moon who was given birth to him. So he wants to prostrate before him. After some time he was seen it in the revolution and he said it is one who is the in revolution, so it is not suitable for the Lord of the world. So he wants to search such thing who created him. When all things were exempted, then he said we should

worship such thing who created all the things. Then he was engaged in the worship of Allah and also he came back to his father's house. For a long time he stayed there. Abdullah bin Abbas wrote that “ When Azer made idols by carving and used to give to Ibrahim for selling and he did not like this work and used to put the rope on the neck of idols and pull them and take to bazaar and sell there. When this news reached to King Nimrod that Azar idol craver's son Ibrahim used to disrespect to our idols, then he said due to this reason there must be caused some difference in his kingdom. Because when he will hear his name than his heart used to begin shaking.”

In short, in the stories it was written that once there was a festival day of King Nimrod. In idol-temple all idols were decorated there. King Nimrod came there to visit there. Azar told Ibrahim till his return back, he should sit near the idols. When he was sitting near the idols, then modesty of the prophet came into passion and he took an axe and cuts the heads of all idols and put the axe on the shoulder of the big idol. When Azar came back there and asked him what is in this condition.? He said “ He did not do this and that big idol was cut the heads of all the idols. ” He told him “ In it there is no life so how he can do such work.? ” He told him “ When there is no power in the idols to do such work, then how worship of them will be legal.? ” When he said this then Azar

comes to know that, he is a prophet of Allah because he was reading in the books."

After that Allah sent the angel Gabriel and who be dressed him the coverlet of the prophesied to him. And he was given his command of Allah to bring King Nimrod toward Allah. And tell him that to accept the faith. When he reached near Nimrod and told him the details of his prophesied then there was panic among the Jews and infidels. And they said, "Oh Nimrod now there arose trouble and there will be a loss to us and loss to you from this person."

Then he said " When there was appeared faith of Islam and there was power gained by the Prophet Ibrahim (A.S.) then King Nemrod said " Oh : Ibrahim if you will show miracle then we will accept faith.", He said "Be patient and see my Lord's nature and wisdom." It was said " To take four birds and cut them so that all should be killed. Then, If they become alive then we will become Muslim. " He was prayed to Allah and there was command of do that. He was collected four birds and he was doing as per King Nemrod's saying and put on the mountain and Allah has given life to four of them as before. King Nemrod said " Oh :Ibrahim really you have learnt good magic. " The infidels who were having some wisdom they became Muslim. In short, when King Nemrod was upset with him. Then he said he should be killed in any way. The advisors told him

to burn him in the fire. There is narration by narrator that there was such fire was burnt that up to the areas of 8 Kose (one Kose equal to one and a quarter to three miles) all birds and animals were burnt and killed due to fire heat. Then he was put in sweep and thrown into the fire and all people of the earth and sky were watching this shows and saying see that this is a true lover of Allah. Angel Gabriel came over there and asked him to “Whether he needs any kind of help from him.? ” He told him “ He did not want any help from him. ” He asked “ From whom he needs help.? ” He told “From whom who was put him here. ” Angel Gabriel prostrated in the court of Allah and he said “ Really he did not see such lovingly like Prophet Ibrahim (A.S.) and in the love he is real true and right. ” In short when he said this when the there was command of Allah “ Oh fire be cold on Ibrahim and keep him safe”. Immediately all the place was converted into the garden.”

In that garden, there was appeared one throne on which he was sitting there. Daughter of King Nimrod came there and she accepted the religion of Islam and she was married to the Prophet of Ibrahim (A.S.).

After that Khaja Sahib shut, tears and he said: “ When there was the command of Allah to the fire to become cold and if there was no command of

safety so then Prophet Ibrahim (A.S.) was being killed due to cold."

Then he said, "When Prophet Ibrahim (A.S.) came out from there, then King Nimrod told him that he learned good magic that he did not kill." After that event some time was passed, then Allah killed him, king Nimrod was involved in the trouble of mosquito and from it he was killed."

After that, he said that " He was heard with the holy tongue of Sheikh Fariduddin that on the day when there was appointed mosquitoes on the army of King Nimrod and when mosquito sting on the forehead of the person and kills him. And all of them were killed. Oh: Darvish this is because so that the people of the world should know that little anger of Allah will smash the peaks of the mountains from the East to West."

Then he told he was seen written in *Qasas al-Anbia* that the mosquito, who killed king Nimrod did not have feathers and one leg, which were burnt in the fire of the King Nimrod on that day when Prophet Ibrahim (A.S) was thrown into the fire and mosquito was requested in the court of Allah. There was a command not to weep and We will kill Nimrod in your hands."

After that, he said " Oh: Darwish do not hurt anybody. So that you will not be hurt by any one. Do not beat other so that you will not beat by others. And do not hurt anybody, so that you will not be hurt by another. Do not try to kill others so

that you will not be killed by another. Sees Nemrod what he did, he was getting such result. It is true that as sow as you reap."

After that, he said "When Prophet Ibrahim (A.S.) completed construction of a house of Ka'aba then there was commanded to sacrifice the dearest thing which you have in our way. And in that night, he was seen in the dream that there was nothing dearer to him than Ismail (A.S.) when he was waking up and performed ablution and called Ismail (A.S.).

And while keeping the knife in the sleeves, he went near the drain pipe of the house of Ka'aba and laid down there Prophet Ismail (A.S.) and wants to slaughter him. Immediately an angel Gabriel brought sheep from the heaven and said there is a command of Allah that We find him true in love and you have fulfilled the duty of the love. Now, instead of Ismail (A.S.) slaughter this sheep."

Then he said "When in the Prophet Ibrahim's house Ishaque was born when he was very happy and thanked Allah that boy was born. Now sees that what there will be a command from Allah. Angel Gabriel came over there and conveyed salam and was informed that this boy will become a prophet and in his generation there will be 70,000 prophets will be born. We have made you the person in the nation. When he was heard this then he stood and performed ablution and prayed two rakats for thanks to Allah. And he said "Even

given the boy and made him also a prophet and in his generation there will be born to 70,000 prophets. In short, when Ismail (A.S.) was born from Hagira then he was very happy and said in his mind sees what will be graciously given to him. He was thinking such things and at that time, the angel Gabriel came over there and informed the command of Allah that of this boy there will be no prophet will be born but he will become a prophet and messenger of Allah. When he was heard of this he was becoming sad that from one son there will be born many prophets and from another son there will be no prophet will be born. Angel Gabriel came and informed the command of Allah that " Why you are sad? " of his generation there will appear one such prophet for his sake the two worlds have been created. He asked " Who is that.?. He said Prophet Mohammed (peace be upon him) and who will be the last prophet of Allah. When he was heard this then he thanked Allah thousand times and performed 1,000 rakat prayer of thanks."

After that Khaja Sahib said " Oh : Darwish it should be clear that in the world nobody is not free from the felicity. One who came into the world with him there is kept surely felicity of the world or religion, but that person is lucky one in which there are two of them."

Then he said "When Prophet Abrahams' (A.S.) friendship of Allah was firm, then for the sake of

his examination angel Gabriel stood on the roof of the house of Ka’aba. When he heard his friend's name, then he was becoming unconscious. When he was becoming conscious when he was seen here and there. At last, he has seen one person on the roof of the house of Ka’aba and who was in the invocation of Allah. So there was  a lesson to him and he said in his heart that he knows that he is only engaged in the  invocation of Allah in this house but now one more was to created. In short, he went near that person and said “ Oh : friend of Allah takes the name of the friend again. Angel Gabriel said “ Without thanks, I did not say. ” He said “ He has sacrificed all wealth and properties. ” Then the angel Gabriel said the name Again. He was requested to call the name second time and he said:  “ Remains whatever left, he will sacrifice in this matter.” Angel Gabriel asked him “What is that. ” He said “ His life. ” Upon hearing this angel, Gabriel vanished from there. And went in the court of Allah and in prostration he said that real Prophet Ibrahim (A.S.) is a true person of higher and lover, and whatever he has heard his attributes and find more than this.”

After that, the discussion of the seal of the prophet was started and he told his holy tongue that “ One who was seen  the seal of the prophet on whom the fire of the hell is illegal. Because in the saying of the prophet it is mentioned that on the day when Abu Jahal wants to wrestle with the

last prophet of Allah and there was command of Allah to fight with him with dress so it may not happen that Abu Jahal may not see the seal of the prophet of Allah and if so fire of the hell became illegal for him."

He also said " When the last prophet of Allah left this mortal world and at the time of washing the dead body the seal of the prophet was not available on his holy backside and said it was taken away from the angel Gabriel and it was stamped from it on the doors of the earth and skies so that in future there will be no person born like the last prophet of Allah. And also, for this reason, that angel Gabriel will not come down to the earth from the skies. At that time one friend was present there and who asked the question upon putting seal on the doors of the earth and skies whether angel Gabriel came down to the earth from the sky or not.? He said "He heard that every night angel Gabriel along with all close angels who used to engage in the worship of Allah like the persons used to come down from the sky on the roof of the house of Ka'aba and used to pray for the forgiveness of the nation of the last prophet of Allah. When Khaja Sahib explained all these benefits, then he stood so I and all other people left from the meeting place."

When I was sanctified to touch the feet of the Khaja Sahib then Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Moulana Burhanuddin

Gharib and other friends were present at the service of the Sheikh Sahib. The discussion about Prophet Idris (A.S) and Prophet Ishaque (A.S) and other benefits was started. He told with his holy tongue that “The knowledge which gave to Prophet Idris (A.S.) and which was not given to others. That knowledge is known as divination (Ramal).

After that, he said “ One who is holy in both of them and who was born before Prophet Idris (A.S) and in the book *Qasas al-Anbia* there is narration by Abdullah bin Masood (R.A.) that in this world Allah was given perpetual life to four prophets. ”

1.Prophet Idris (A.S.) who is in the heaven.
2.Prophet Eisa (A.S) who is in the fourth sky.
3.Prophet Khizer (A.S.) who is on the managing the administration of the wet areas.
4.Prophet Ilyas (A.S.) who is on the managing the administration of dry areas.

When the world will be ended then all four of them will be dead.

Then he said “ When Prophet Idris (A.S.) was taken away in heaven and he was told that this is your place and you stay here and engage in the worship of Allah there. He was engaged in the worship of Allah and one day he was shown all places of the heaven. When he will see every place than he used to ask to whom this belongs.? Lasted when he was passed by the palace of the last prophet of Allah and other four palaces of his

friends, then he stands there and he said there is no such big and best palace. Oh my Lord to whom these palaces are belong.? It was told, " This belongs to Prophet Mohammed (peace be upon him) and his four friends." So Prophet Idris in hymns of Allah said if he would be among the nation of the last prophet of Allah."

After that on this situation, he said: "When Prophet Idris (A.S) was taken into the paradise, then there was a command that oh: Idris your worship is this you should be always in obedience and even for one moment do not be careless."

Then the discussion about Prophet Ishaque (A.S.) was started and he told with his holy tongue that "When he was born by the womb of Saira, then in that night all idols in the idol-temples of the Jews were coming down and the idols called " La Ilaha Illah Ishaque Nabi Allah." When he was grown up than he was wearing the coverlet of the prophet-hood then he used to be in obedience and worship of Allah. He always used to be in the condition of fear of Allah. He was always finding the condition of shivering due to the fear of Allah. So in the book *Qasas al-Anbia ,* it is written that when the night befalls then he used to put chains on his neck and tie it with his backside and used to do worship of Allah throughout the night. And in the day time, he was used to be engaged in the teaching and preaching work of Islam. So in this way, all of his life was spend. He got only this

miracle that from his nation 70,000 prophets were born and he was becoming the person in the nation of Bani Israel.”

Then he said “ Once he stayed away from work in his daily recital and due to this negligence, he was weeping for a period of 70 years and due to this reason flesh and skin of the cheeks was melted. When we used to go some time in the prostration for a period of one year or something less. When was he asked why he did weep such extent.? He told “ Oh: Muslims I fear because on the day of judgment while standing before my father prophet Ibrahim (A.S.) it should not be said that your son was such that who ignored recital in the worship. At that time how he will his face to the prophets.”

After that Khaja Sahib shut, tears and said that “ If there will be a mistake done by the prophets and holy persons they used to weep very much in expiation of the mistake. So oh: dervish the people, should have kept hope and fear always in every condition. And from the fear he should not be away in any condition.”

Then he said “ When the last prophet of Allah used to perform the morning prayer, then after finishing of his recital he will explain the stories of the prophets and holy persons. And he said “One who will explain the stories of the prophets and holy person then Allah will make hell illegal for him. His resurrection will be done on the day of

judgment along with such persons. And with them, he will proceed to the heaven.” When Khaja Sahib explained this story, then he was heard prayer call and he was engaged in the invocation of Allah, myself and all other people left from the meeting place.

On Saturday the 7th Ramazan, in the year 713 Hegira I was sanctified to touch feet of the Sheikh Sahib. The discussion about the excellence of the month of Ramazan was started. Also, there was a discussion about Prophet Yakub (A.S.) and Prophet Yousuf (A.S) was there. Khaja Sahib came into the mosque when I was present in his service, then he said oh Afzal al-Shura you did well that you came here. I have paid respect the second time. He told me to sit and I was sitting there. At that time, Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Moulana Shuhaubddin Muzakar and other Sufis were present there. About the excellence of the month of Ramazan, he told with his holy tongue that “ This month is the very big holy month. In this month, entirely there is mercy and blessing. Like the army persons used to loot the wealth and property and all sides they will get a prize and the same way in the month of Ramazan, there are available mercy and blessing from all sides. So people should do worship must in the month of Ramazan.”

After that he said, “ Sheikh Fariduddin after Taraweeh (special night prayers in the month of

Ramazan ) prayer used to finish the whole Quran in two rakat and from that ablution used to perform the morning prayer so for a period of 20 years he was followed by this schedule.”

Then he said, “ In the month of Ramazan when people break the fasting then there will be the command of Allah to free him from the punishment of hell along with family members and forgive their sins.”

After that the discussion about Prophet Yakub (A.S.) was started and he told with his holy tongue that “ Allah made him chosen and he was given 12 sons and among all of them he used to love Prophet Yousuf (A.S.) very much and in his heart there was very much love for him. When explaining about knowledge then he will address Prophet Yousuf (A.S.) and comparing to other sons, he used to love very much him. And he did not separate Prophet Yousuf (A.S) from him. So there was greed among other sons and they said that to separate Yousuf from the father so that he should take care of us. And he always used to think about him. After that one night Prophet Yousuf (A.S.) said his father, “O my father! I saw eleven planets and the sun and the moon. I saw them bowing down to me.”

When he was told this dreams to his father. Then he told him slowly “O my son! Do not narrate your vision to your brothers, lest they plot a plot

against you. The devil is certainly an open enemy to man.”

Then he said “ Oh: Yousuf the devil is certainly an open enemy to man. And if you explain this vision, then you will destroy yourself. In short, as he was a true person so he was explaining the vision to them. His elder brother's name was Yahud and he was taken advice from his all other brothers that surely Yousuf will become king. And if the father will hear this vision, then he will love him more than before. ”

After that one day, all of them went into the service of Prophet Yakub (A.S.) and ask him to send him with us tomorrow that he may enjoy himself and play and we will be his protectors.” At that time Prophet Yusuf (A.S.) was also present there. When Prophet Yakub (A.S.) heard this when he said: “ What is there necessity to take him.?” When they requested him very much when he said, “It grieves me that you should take him away and I fear that the wolf may eat him when you are heedless of him.” They have determined trick in this matter that if they will kill Yousuf (A.S.) then they will say together that the wolf eaten him. ”

Then Khaja Sahib shut, tears and said “ Indeed when there will be a fall of calamity, then if the man possesses anything then he could not see that thing. If Prophet Yakub (A.S.) will surrender Prophet Yusuf (A.S.) to Allah at the time of leaving them there he will be never faced the problem of

separation. So when they went away with him and collectively decided that they will put him in a deep well. In short then went for hunting and at the time of return, they put him in a deep well. And they all went back to home. At that time, there was the command of Allah to the angel Gabriel that " Prophet Yousuf (A.S.) was put in a deep well. And he is alone. There you solace him so that he could not lose courage, this is to be told him that We are his friend and helper and one heavenly dress was worn to him." As per one narration, it is also available that the origin of the saintly dress was started from here and which was awarded to Prophet Yousuf (A.S.) in the deep well. In short when his brothers came back and with them they brought one wolf and they told that they have proceeded further and Prophet Yusuf (A.S.) was left behind so this wolf was killed him and eaten. We have searched very much, but we could not find any sign. On hearing this Prophet Yakub (A.S.) made a slogan was becoming un-conscious and he was fallen on the earth and he said it is cursed of his own and one who will surrender to the creature than he will get such result which he got. If he will surrender him at the time of leaving to Allah, then his brothers will not separate him and he stood and said " Oh: Allah I will accept your willingness. It is good whatever which was happened accordingly." In short, he was weeping very much that his eyesight was lost and he was

named his house *Bait al-Azan* it means house of grief and for the separation of Yousuf there was no difference of him for day and night for a period of 40 years. Then Khaja Sahib shut tears and made a slogan and was falling down."

After that, he said " When Prophet Yakub (A.S.) will become hungry then he will remember the name of Prophet Yousuf (A.S.) and when he will be thirsty then he will remember the name of Prophet Yousuf (A.S.) then he will be served. So angel Gabriel came there and blame " Oh : Yakub (A.S.) if the creator will be Yousuf. Then it will be better for you that you will leave all things and engage in the friendship of Yousuf." He said " Oh Gabriel this flog of respect will be beating him on the day when the friendship of Yousuf was started in his heart. Now there is no benefit of it.? Now this work was exceeded very much."

Then Khaja Sahib shut tears and said " He was seeing the biography of Khaja Junaid of Baghdad in which it's written in the story of prophet Yousuf (A.S.) that there is saying of people of mysticism is that one who will claim the love of Allah among the holy persons and prophets, then give space to the love of unrelated then know that person will be will be involved in great calamities as Prophet Yakub (A.S.). So he first made the claim of friendship with Allah and afterward he loved Prophet Yousuf (A.S.). Due to its result, he was weeping for a period of 40 years in the separation

of Prophet Yousuf (A.S.). And there was a command of Allah that if you remember the name of Yousuf, then your name will be removed in the categories of the prophets. Oh: dervish who will bear this address of Allah except Prophet Yakub (A.S.).”

After that when Yousuf (A.S.) was put into the deep well then by chance one caravan of merchants which were going to Egypt was camped at that well. When they put the bucket in the well to take water then Yousuf (A.S.) was caught it. So they have tried their best, but the bucket was not coming out. When they have looked at the well they find one person has fallen there. They take him out and asked who are you.? He said “ He is a son of Adam (A.S.). And the incident was occurring upon him, which is very lengthy so what he can explain in this matter. ” The narrator mentioned that when he was taken out of the well then due to the light of the beauty of his face Kanan was illuminated. His brothers came to know that perhaps somebody was taken out Yousuf (A.S.) from the deep well. When they reached there and caught his edge of his shirt. The caravan people asked him the reason. Then they said he is their slave. When he was asked he told that “ Yes, really he is their slave. ” The merchants asked if they want to sell then they are ready to purchase him. As they are having agreed with him so they told them that they want to sell him and to give the

price whatever they like. When the merchants searched money, but they could not find with them except 17 spurious dirhams. His brother told them yes, he will sell him for 17 spurious dirhams. When prophet Yousuf (A.S.) was heard this he was weeping and said " Allah be praised, his price is 17 dirhams. Then at that time, there was the command of Allah that " Oh: Yousuf (A.S.) you thought yourself low. Be patient little. Then you will know your value."

Then he said " Once Prophet Yousuf (A.S.) saw him his face in the mirror, then, he said " God be praised, how will be the creator who created me, such beautiful person. If he will be sold in the bazaar, then nobody will not pay my price." So: oh dervish as Prophet Yousuf (A.S.) followed pride and for this reason, you have seen that his price of 17 spurious dirhams was fixed. So one who knows something, then his price will be fixed such value which confirmed for Prophet Yousuf (A.S.). But one who thinks to low himself, then his value is known by Allah. " So it is said that " When the merchants purchased him and left the place and reached Egypt. There they took him to bazaar he was presented in the bazaar after the decoration of him. All merchants of Egypt came to see him. And they brought all their wealth and properties but still his price was more and more. When this news reached an Egyptian then he has visited him with his staff members and he was purchased

Prophet Yousuf (A.S.) and after giving his wealth and treasure to the merchants. In short, when Prophet Yousuf (A.S.) saw reaps of gold, then he thought in his heart that it is regretted that if his brother were present then can see my price. Upon this thought angel Gabriel came there and said: " Oh Yousuf, your price was the same which was received by your brothers."

Then Khaja Sahib said "Oh: Darvish this address was to Prophet Yousuf (A.S.) so that he could not become pride. And there will not be come of arrogance in him."

After that, he said " One who will find Allah. Then for him, there will be such address which was sent upon Prophet Yousuf (A.S.)."

After that he said "When the time of the meeting of Prophet Yakub (A.S.) with Prophet Yousuf (A.S.) came when he stood on the road than he used to say to everybody this is Yousuf. When the armies were passed and when a special army of Prophet Yousuf (A.S.) was reached there and Prophet Yousuf (A.S.) was wanted to get down from his horse, but Prophet Yakub (A.S.) ran towards him and embraced with him when he was on his horse. At that time, the angel Gabriel came there and told Prophet Yousuf (A.S.) there is a command of Allah that as you have disrespected it means you have not gotten down from the horse and not embrace your father. So for this reason from his race, there will be no prophet will be

born. In short when he was embracing Prophet Yousuf (A.S), then he finds him thin and lean. And he said to Prophet Yousuf (A.S.) " Oh the life of your father, he was suffering due to his separation and did not use to eat anything. But you are king of the kingdom. So why you have become such a lean person.? " He said " You are saying right. " When he will use to sit on the piece of cloth spread on the ground to serve dishes on then angel Gabriel blames me that your father due to your separation did not eat anything. And you are in the life of pleasure. " Then upon hearing this such food will become poison for me and for many days there will be starvation for me."

After that, he said, " Allah has divided beauty into 20 parts and it was given one part of the world and 19 parts were given to Prophet Yousuf (A.S.)."

Then he said " At that time when Prophet Yousuf (A.S.) used to eat food and drink water. Then it was clearly seen water and bread were passing into his throat."

After that, he said " There was starvation one time in Egypt and, for this reason, people began dying. So Prophet Yousuf (A.S.) was praying in this matter. Angel Gabrial told him that people will be killed. You reached on your palace and call the people so that there will be a satisfaction upon seeing you and till one week time there will be no hunger and thirst for them. After that, he followed

such method. In the book *Qasas al-Anbia,* it is written that when the people see him, then there will be no need of the hungry and thirst for them for a week time and they will be drowned in his sight.”

Then Khaja Sahib shut tears and told the people of mysticism to say on this matter that “ When the people see that Prophet Yousuf (A.S.) then they do not have hunger and thirst and they will become unconscious for a period of seven days. Then on the day of judgment, the Muslims will look at the sight of Allah. Then they will be engaged in manifestation for a period of 70,000 years. Then he said “ At that time when Prophet Yakub (A.S.) used to give him a bath. Then he will use many veils so that any person may not see him and there will be no malign look on him. When he was sold at the hands of the brothers and merchants asked him to take a bath in the spring water. When he went into the water and wept and said “ Oh my Lord, there was such time that my father used to give him a bath within the veils. And now, this time, he is having a bath in the naked condition and water animals are looking for his body. Upon saying this, there was the command of Allah to the angel Gabriel to fix the veil of light around him so that no water animals could see his body.”

After that, Khaja Sahib shut tears and said “After every disrespect there will be respect and

upon every respect there will be disrespectful. ” When Khaja Sahib ended these benefits, then he went inside and myself another persons left from the meeting place.

On Thursday on the 22nd of Ramazan month in the 719 Hegira year, I was sanctified to touch the feet of the Khaja Sahib. The discussion about Prophet Idris (A.S) and Prophet Ismail (A.S) and other benefits was started and Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib and other friends were present at the service of the Sheikh Sahib. He told with a holy tongue that “When Prophet Ismail (A.S.) was born then Prophet Ibrahim (A.S.) was very happy and he prayed two rakat of thanks, prayer. Then the angel Gabriel came and was informed by him that this boy will become a prophet of Allah. He was happy to hear this. Then he was asked “ Brother Gabriel whether there prophets will be born from his race.” He said “No.” When he was heard this when he was very sad. He said “From one boy there will be born 70,000 prophets and another boy there will be even one prophet will not be born. ” Immediately an angel Gabriel came and he told that “ There is a command of Allah, we will bear one prophet from his race and his name will be “Mohammed Rasool Allah” and he will be last prophets from Allah. And if he will not be born then He will not appear His world.”

Then he said “ On the day when Prophet Ibrahim (A.S.) wants to sacrifice Prophet Ismail (A.S.) then he told him, oh my father tie his hands and legs so that at the time of using a knife I could not become restless. It will become uneasy then it will be termed as disrespectful and for this reason, on the day of the judgment he will be ashamed to the prophets of Allah and they will say he is not true in the love. ”

After that, he said, “ On the day when the saw was running on Prophet Zakaria (A.S.) then he want to make loud and cry so there was the command of Allah be careful and not to grumble otherwise his name will be removed from the book of the prophets.”

Then the discussion about the supplication was started and he told with his holy tongue that “When Prophet Adam (A.S.) prayed and requested to forgive him. Then there was a command to send blessings on the last prophet of Allah. So that his prayers may be accepted. When he prayed to Allah, then it was accepted. The writers of exegesis of the Quran say the phrase was as follows. “ Al-Salat Ala Al-Nabi Al-Ammi.” It means to send blessings on the last prophet of Allah. So oh: dervish, when he was supplication with this condition than his supplication, was accepted.”

After that, he told this story that “ During the time of Sheikh Herab his disciple went on the journey and he came back after 60 years then he

was asked by him up to where he was reached.? ” He said “ Qutub Alam. ” He asked whether he was enquired with him who is courageous and who is half courageous person.? He told “ Courageous is that person one who will give the bread of gold to his brother. And half courageous person is one who will fly in the air and put prayer carpet on the water and perform the prayer (Namaz) there.

Then he said “ Once Khaja Hasan of Basra and Rabia of Basra was gone to the bank of river Tigris and Khaja Hasan has spread a prayer mat on the water and Rabia of Basra prostrated in the air. When Khaja Hasan of Basra finished his prayer was searched her here and there, but he did not find her. When he was looked at the upper side, then he found Rabia of Basra was busy in the prayer there. He said “Oh Rabia what is this.? ” Then Rabia told “: Hasan what is that if you will swim in the water, then you are in naked condition and if you will fly in the air then you are a bee. You control your heart. So that you should become something.”

After that, he said “One holy person was meeting Prophet Khizer (A.S.) and Prophet Khizer (A.S.) told, “ Once he was heard by his tongue of Khaja Ba-Yazid Bustami that those Muslims who think themselves superior to dogs then sitting together with them is not good.”

When Khaja Sahib has ended these benefits, there was the prayer call so he was engaged in the

remembrance of Allah, then myself and all others left the meeting place.

On Monday, on the 5th of Shawwal month in the 719 Hegira, I was sanctified to touch the feet of Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Amir Hasan Ala Sejzi and Sufi persons were present in the service of the Sheikh Sahib. The discussion about Prophet Dawud (A.S) and other prophets was started and he told with holy tongue that “Prophet Dawud (A.S.) was reading the revealed books on him that the prophets were desired calamities and then they were patient on the problems and from that day he was desiring difficulties in every night. Angel Gabriel came and said “ Oh: Dawud you are desiring problems but you will not tolerate calamities. Every time he was addressed like that. So one day he was sitting on the prayer mat and he reads Psalms. There was the command of that God“ You are desiring for the difficulty, then be ready that the calamities are being sent down to you. ” In short, one day that he was reading and at that time he was looking at one animal which he was not seen before it. He said in his mind that if this animal will be taken for Sulaiman, then it will be very good. He stood on the prayer mat and put Psalms on the window. He was followed that animal and that animal flown and sat on the drain pipe. He climbed upon the upper but that animal came down. By chance, the women of one person

Oriya was sitting and washing her head there. When he looked at her hairs he said “ God to be praised. The hairs of women are such more beautiful than how beautiful will be the face of the woman. Immediately he was become a lover of the woman. He was sent in Oriya on an expedition and where he was killing. After some period of time, the woman of Oriya sent him her message to marry her. He married that woman. After some period of time, he was sitting on the throne of justice and giving judgement of the cases. At that time, two claimants came there and one among them told “ Your honour this man has 99 sheep with him and he has only one with him which he was taken from him by force. Whether it is legal.? ” He said “ It is not legal. To return back his sheep with him. Because you have done cruelty on him. ” On hearing this order that person was vanished away from there. He was standing by the throne of justice. And he thought in his mind that this addressed to him that despite he was having 99 wives he was married to the wife of Oriya. Which is not legal. He came to the house and departed all his sons and he went to the jungle and prostrated there and began weeping. Then there was command of Allah that “ Dawud why you are weeping.? ” He said “ These eyes are seeing such thing and look of which is not legal. Now to face the punishment of this because he was seen the proud thing.”

It is said that he was wept such that there was made holes in the cheeks, then there was the command " Oh: Dawud your repentance will not be accepted unless Oriya will not be in the agreed condition with you. " So he went to that well where Oriya was murdered. And he called him. " Oh: Oriya are you happy with me.? " Than there was call heard that "Yes, he is happy. " There was command " Oh Dawud even you did not know the style of asking. You ask him, " Oh: Oriya I have sent you for murdering so that you will be murdered there then I can marry your wife.? Now I have come here to know whether you are happy with me or not.? " Upon hearing this, he was began thinking. In short when the time of repentance of came Allah made Oriya kind to him. And he called and said, "He is happy with him."

After that Khaja Sahib told with his holy tongue that " Prophet Dawud (A.S.) was having higher levels of melodious voice and when he used to read Psalms than such number of birds will be gathered that on his head there will become shaded and due to the reason of melodious voice all birds will become unconscious."

Then he said " When the time of his death came at that time angel Gabriel brought one scripture on silky paper on which there was written 20 questions. He was given to him and told that " There is a command of Allah that among your sons

one who will reply those questions to him to give the ring of the country. He was called all his sons and asked questions and except Sulaiman, nobody could not answer even one question."

After that Khaja Sahib said " As in the beginning the country's name was written for Sulaiman so he was replied to all questions and he was becoming qualified in the country. There was such country that which was not gotten by anybody before him or it will not be available to anybody after him."

Then he said " Prophet Sulaiman know the dialect of all animals and birds and all were his subordinates still human beings, animals, birds, Jinn, devil, fairies and stones were under his order and control. They take his throne in one moment where ever he wants and brings back his throne in the night. On his throne, 12,000 people can sit there. In his kitchen 70,000 Seer ( weight equivalent of about 2 lbs) salt will be used and regarding other things are not countable. But he used to eat at that time when it was made by his hands. He used to sell bags and from its selling amount he will purchase bread and eat it. He used to live with Darwish persons in the mosque. And used to request them to pray for him. When Khaja Sahib ended these benefits, then I and other persons left the meeting place."

On Saturday on the 25th of Shawwal month, in the year 719 year, I was sanctified to touch the

feet of the Khaja Saheb. Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, Moulana Fakheruddin Razi and other friends were present at the service of the Sheikh Sahib. He told with holy tongue that “On the day when Prophet Musa (A.S.) was born and at that time Pharaoh there was sleeping and he was waking up and he was shivering at that time. He was called by philosophers and astrologers and was asked them “ To see the reason there will be a disturbance in the kingdom whether that person was born or not.? ” All of them drawing of lots and said that “ He was born. ” At that time, Pharaoh appointed nurses there to inform him about children who will be born in every house so that he can kill him. When Musa was born and he was thrown inside of the oven and when the people of Pharaoh came there, but could not find any sign of him. After their return from there, his sister went to the oven which was turned into the garden and he was sucking his thumb. Then Musa’s mother was laid him in the wooden box and looked at the sky said “ Oh Sustainer I surrender him to You and upon saying this she asked her daughter to throw the box in river Nile. ” His sister reached the bank of the river and said “ I surrender this to Allah” and thrown the wooden box in the river and she was returned back to from there. At last, that box was reached by flowing in the water on the opposite side of the palace of the Pharaoh. The Pharaoh

and his wife Asiya were standing and watching the sight there. When they looked at the box. Then she said " Pharaoh see the box is coming by flowing in the water and see what is there in the box.? " And Pharaoh called sailors and given orders to bring the box from the river. When the box was opened, then what they see that there was the most beautiful boy was lying in it. And the boy was sucking his two thumbs. Upon seeing this, Pharaoh was beginning shivering and said " As this boy is not good. It is gifted but such gift taking is not good. " Asia said " Oh: Stupid, Allah did not give me any son so instead of him I will do affection for this boy. This is God gifted. " In short, she called nurses and with worldly comforts his nourishment there was started in the royal palace of Pharaoh.|

After that Khaja Sahib said " Oh: dervish it should be clearly noted that there was no willingness of Pharaoh in this matter. But there was the wisdom of Allah in it. That of the person he will be coming disturbance in the kingdom and he was nourished by him in his palace. " Then he said that " It was written in the book *Qasqas al-Anbia* that when Prophet Musa (A.S.) was become four years old when one day queen Asia put him in the lap of Pharaoh. The beard of Pharaoh was so big and he caught it and given it jerk and due to this reason all body parts of Pharaoh began to shivering. He said to Asia that " This boy is not

good in our favour. ” This boy pulled my beard in such a way that all my body parts were beginning to shiver. Asia told him that “ It is the practice of the boys to play with beards of the others. If you do not believe, then bring one plate full of gold and another plateful of fire and put both of them before him. If he will be wiser than he will hold the plate of gold. ” Prophet Musa (A.S.) wants to hold the plate of gold. But as per the command of Allah angel Gabriel puts his hand on the plate of coal. Asia told him “ To see if he wise, then why he will put his hand on the plate of fire. These are boys and do not have the distinction. Then there was a satisfaction to Pharaoh. In short when he was fifteen years old. Then he used to ride over Arabic horses and there will be other persons and members of the Royal Pharaoh Kingdom were used to accompany with him. In this way one day he was patrolling through the bazaar and at that time one person of Pharaoh's country was sworn in the name of Pharaoh that for him there swear in the name of God Pharaoh. He asked what kind of this Swearing. He said it swearing in the name of your father who is our God. Prophet Musa (A.S.) said there is soil in your mouth and by saying this he was attacked him such that he was killed him there. It is said in revenge for swearing this type of swearing he was killed many persons and he said he is not God but God is that who was created sky and earth and us and you all others. When

Pharaoh was heard this  he did complain of Asiya that he was told that this boy is not good and from him there will be a disturbance in my Kingdom. Asiya regrets this objection and gets rid of this.

In short, one day Pharaoh was sitting on the throne and people were coming and prostrating before him.  Musa was also near to him and he was unhappy to see it. And he was prohibited the people not to prostrate before Pharaoh and it should be done to prostrate before God. When Asia saw this that Pharaoh will surely kill him, then told  " To leave from this city.  When you will wear the saintly dress of prophet-hood then come again."  As per order of Asia he left from there. While walking he has reached to such a place where the girls of the Prophet Shoeb (A.S.) were grazing sheep and goats there. There was one well and the bucket was so heavy that unless there will be no 100 people gather. It will not be pulled. Those girls were standing while putting the bucket in the well. And other people were not present there. He went near the girls and asked " Why they are not giving water to the goats and they explained him the condition of the bucket in the well. " He pulled the bucket with water from the well. And as such he pulled three buckets of water and given to sheep and goats and so their thirst was over. When the goats were coming back to the house, then the Prophet Shoeb (A.S.) saw them served and asked them the cause with his

daughters. They said today “ One person came there and who pulled along three buckets of water from the well. ” Prophet Shoeb (A.S.) said we have read in the books that there will be born Musa. Go and call him here. ” His elder daughter went to call him and find him upon  very much search and she brought Musa in the house. The Prophet Shoeb (A.S.) stood and embraced him and favoured him  very much and was married him with his elder daughter. Then Allah was awarded his prophet-hood and given saintly dress of prophet-hood. Angel Gabriel came there and conveyed the command of Allah that “ You go and see Pharaoh and give the message that he should accept the religion of Islam and bring faith in Allah. ” As per the command of Allah Musa departed from Prophet Shoeb (A.S.) and was reached to Egypt and met his mother, sister and brother Haroon. And he visited Pharaoh and was conveyed the message of Allah, “Oh: Pharaoh, he is the messenger of Allah and you are the slave of Allah. And you accept my prophet-hood. So that I will give salvation from the punishment otherwise be ready for calamities.” When Pharaoh has heard this message, then he went inside and told Asiya to see this all these calamities were taken place by you on him, and if we will not nourish Musa then from where he will claim the prophet-hood. But, good, nobody could not change the command of

Allah. Now be patient and see how the camel turns side to side.”

After that Khaja Sahib said “ Prophet Musa (A.S.) shown Pharaoh many miracles of his prophet-hood but he did not accept the faith of Islam. Yes, but it happened that many thousand people from Bani Israel (Jew) communities became Muslim. Then Bani Israel was becoming stronger by accepting faith in Islam and so there was some help to Prophet Musa (A.S.). Then Allah oppressed Pharaoh. Prophet Musa (A.S.) was prayed and which was accepted.

After that, he said “ The writers of exegesis wrote that when Allah want to drown Pharaoh then Prophet Musa (A.S.) along with 12,000 people of Bani Israel (Jews) went out from Egypt. The learned person narrated that on the day 70,000 troops of Pharaoh wore splendid dresses and rode on Arabian horses while putting golden saddles along with shining swords then upon reaching of this news Bani Israel with Prophet Musa (A.S.) were reached on the bank of the river the Nile. When Bani Israel saw the army of Pharaoh, which is coming to attack them, then they said to Prophet Musa (A.S.) “ You are a prophet of Allah and the army of Pharaoh was reached there. If they will be mischief than among us nobody will not be left by them live.” He was praying. Then Allah sent revelation that “ Oh Musa strike your staff on the river. ” He did the same

and due to the power of Allah the river was parted and there was made 12 ways in the river in which Bani Israel was passing by clan wise and in the Quran it is mentioned that “ In left and right the river was parted like that of brace and 12 ways were formed and each way was in width of six miles.” Then Prophet Musa (A.S.) told “ Bani Israel to pass from those ways. ” They said “Since many thousand years on this land, water was passing so there is very much mud, so how they can pass from such way. ” Allah commanded the sun and in two seconds, the earth was dried. The total number of Bani Israel tribe was 6,000 people and when they reach in the middle they said we are going, but we do not know what treatment will be met by our survivors by Pharaoh and we do not about their information. Either they have been drowned or killed by the army of Pharaoh. He said, “ Do not worry, they are safe and secure.” There was the command of Allah to make signs on the right and left a side. When there were signs on the right and left the side, then two windows were formed from which, among 6,000 Bani Israel saw their relatives and friends. When Bani Israel crossed the river Nile then Prophet Musa (A.S.) wanted to strike the river so that it could become in its previous position and the army of Pharaoh may be drowned in river Nile. Allah sends a command to go away from there and leave the river in the same condition. When the army of

Pharaoh was reached near river banks and they saw the parted by the river and Bani Israel was crossed safely and securely from the river. Upon seeing this, Pharaoh asked with his nation “How the river was parted and how water was standing separately and the depth of the river can be seen there. Come on we will pass this way to catch our slaves who fled from us. ” He was standing on the bank of the river and said “ I am your top most God, my special slaves come on” and upon hearing this all persons prostrated before him. Prophet Musa (A.S.) was in the river and at that time angel Gabriel stood in the river before Pharaoh on the piebald mare horse and he was wearing with black turban. The people of the Torah say on that day “There were no more mare horses in the army of Pharaoh and it was only there with the angel Gabriel on whom he was riding there. When the mare neighing then the horse of Pharaoh having no control on him so he ran behind her and was fallen into the river. And Pharoah tried his best to stop him, but he could not stop him there. The angels in the right and left side draw close together with an army of Pharaoh and told go and chase of Bani Israel and that army was entered in the river and Allah was commanded to the river and all armies of Pharaoh were drowned in the water. Even one person or nation of Pharaoh was not lived.”

Then Khaja Sahib shut, tears and said “ Oh Darwish it should be clear to you that there will be treated with the anger of Allah which he was doing to Pharaoh. And to him, he was disturbed and killed him. When Khaja Sahib has ended these benefits, then he heard the prayer call and he was engaged in the worship of Allah. myself and all other people left the meeting place.

On Saturday on the 20th of Shawal month in the Hegira 719 month, I was sanctified to touch the feet of the Khaja Sahib. The five Sheikhs of the family of Chist, Sheikh Bahauddin Ghaznavi, Moulana Jalaluddin, Moulana Emaduddin Mazkur and his brother were present in the service of the Sheikh Sahib. The discussion about Prophet Eisa (A.S.) and other prophets was started. He told with his holy tongue that “ On the day when Prophet Eisa (A.S.) was born and on that day Maryam was hiding in the jungle due to fear of the Jews. And at the time of birth of Eisa (A.S.), there was nobody present there. In short, there was no water. His strike on the earth and water spring was started and with that water, she washed herself and Prophet Eisa (A.S.). And there was the spread of news that Maryam (A.S.) was given birth of the boy without a father. All Jews visited Prophet Zakaria (A.S) together and were informed by him. When he was heard this then “ He prohibited Jews not to say such thing. Because our God is such that who can create a son without a

father.” He tried his best to convince all of them. But the Jews did not hear anything and they said whatever came on their tongues. At that time, the angel Gabriel came there and told Prophet Zakaria (A.S.) “ To send those Jews to the boy and he will reply all of them. ” He did the same and gathered Christians and Jews and send them. When they came and asked “ Oh: boy, who are You.? ” Prophet Eisa (A.S.) as per the command of Allah he said this “ Oh: Jews it should clear for you that I am a slave of Allah and He is the creator of mine. And he is a messenger of Allah. And he is Eisa Roh Allah. Because Allah has created me without a father and in him there is nature of everything. ” When he said this in a cradle, then on that day many Jews became Muslim.

Then Khaja Sahib said “ When Prophet Eisa (A.S) was grown up and he was wearing the saintly dress of prophet-hood and angel Gabriel came and given him command of Allah that to call these Jews and infidels towards Islamic faith. He used to do like this every day and used to show them miracles, but on such hard-hearted persons there was no effected at all and they used to say that yes he learned good magic.”

After that Jews was gathered and told “ Oh Eisa: if you give life to the dead person then we will accept faith. ” Immediately an angel Gabriel came and said “ This is your miracle and asks them to bring a dead body, then pray and that person will

become alive. ” He did the same. When all Jews were gathered and brought the dead body. Then he performed two rakat of prayer and put his head in the prostration and prayed and Allah gives life to that dead body. And that dead person said “There is no God Eisa is Roh Allah is the prophet of Allah” and stood. On that day in whose fate there was written Islamic religion, then they have become Muslim. But some people on that day also said that you have learnt good magic.”

Then he said “ When Prophet Eisa (A.S.) wants to go to the sky, then the angel Gabriel came there and took him upper side. When he reached on the 4th sky, there was commanded to live in this place and as in him still there is available filth of the world and so he never can proceed further”

After he told about Prophet Khizer (A.S.) that “Allah was given him perpetual life. For this reason, he has seen all previous prophets of Allah. And still one who is a holy person then he used to meet him and show them the wonders of the nature of Allah and explain all details of each and everything to them. For this special work, he was immortalized by the fountain of life. The administration of the water in the world is given to him. So that he can help the travellers in the world. When Khaja Sahib has ended these benefits, then he heard the prayer call and he was

engaged in the worship of Allah. I and all other people left the meeting place.

On Friday on the 15th of Muharram in the 990 Hegira year, I was sanctified to touch the feet of the Khaja Sahib. Moulana Fakheruddin Razi, Moulana Shamsuddin Yahia, Moulana Shubuddin and other friends were present at the service of the Sheikh Sahib. The discussion about Prophet Lot (A.S.) was started. He told with his holy tongue that " He was a prophet of Allah. He used to engage in the obedience and worship of Allah always and used to fear of Allah. His nation was followed sodomy. "

After that, he said "He was seen it was written in the book *Qasqas al-Anbia* that when the nation of Lot, the disturbance was exceeding its limits then in their following ten things were well established.

1. Wine
2. Wearing red dress
3. Sodomy among males
4. Wearing colourful thin clothes
5. Bow making
6. Pigeon flying
7. Backbiting
8. Music and merriment, and jesting
9. To see private parts of others
10. Equality with Prophet Lot (A.S.)

When the above habits were well established in them, then Allah sent a rain of stones from the

sky and there was a command of Allah to earth to swallow.

After that Khaja Sahib said “ Abdullah bin Masood narrated prophet of Allah said that there will come at such time in my nation in addition to that ten habits, there will be one more habit will be found it means women will perform intercourse with women. ”

Then he said, “ He was seen written in exegesis that there will come such time then there will fall of stones from the sky and the earth will swallow such persons.”

When Khaja Sahib has ended these benefits, then he was engaged in the invocation of Allah. I and all other people left the meeting place.

On Thursday on the 5th of Safar in 990 Hegira years, I was sanctified to touch the feet of the Khaja Sahib. Moulana Burhanuddin Gharib, Moulana Shamsuddin Yahia and other friends were present at the service of the Sheikh Sahib. He told with his holy tongue that “ The month of Safar is a very hard month. The calamities which is befalling in the world and which are normalized in this month. He was seen in the book *Asar* in which it was written that Allah will send 124,000 calamities during the year, so, for this reason, the people should be engaged in the supplication and prayers so that they should be in the protection of Allah.”

Then in this situation he said “ The last prophet of Allah said that “One who will inform the end of the month of Safar and for him there will be the mercy of Allah”. Also, during this month of the prophet of Allah was started preparations to leave this mortal world. At last, he became ill.”|

Then that the discussion about mysticism was started and he told with his holy tongue that “There is saying of masters that there are 15 grades of mysticism and among them fifth is revelation and miracles. And one who will show revelation and miracles in fifth grade so that due to misleading, then he will remain in this grade and he cannot proceed further.”

Then he said“Sheikh Bahuddin Zakaria and Sheikh Fariduddin once reached the bank of the river and where there was fear of the robbers. Both of them are telling each other that there is no boat available and thieves will kill them. So it's not good. Sheikh Fariduddin put his step immediately on the water and he was reached on the bank of the river. And Sheikh Bahuddin Zakaria was seated there. Sheikh Fariduddin said in this situation revelation is legal. Because to get safe from the enemies. When Sheikh Bahuddin Zakaria heard this conversation, then he was also put his step on the water and he was reached at the other side of the river on the bank. Then Khaja Sahib said “ To show revelation for himself, but it should

be done as per the situation and it should not be done without situation. “

After that, the discussion about angel Gabriel was started and he told with his holy tongue that “ Allah created him by camphor. It was asked why your perspiration is white.? Then he said “ He was created by Allah by camphor. When Allah told him to bring the last prophet of Allah, then at that time he was sleeping. He was standing near him. There was the command of Allah that be careful do not wake him up. So he sat there and kissed his feet. Then he woke up. In it, there was this is wisdom that he should kiss the feet of the last prophet of Allah. As the effect of camphor is cold due to the coldness of kiss, he was waking up. Then Khaja Sahib said of this conversation. It is known that angel Gabriel is certainly being made from camphor.”

Then the discussion about sending of blessing on the last prophet was started and “ He told with his holy tongue that in the night when prophet of Allah came back from accession and he said he was seen an angel which was having 500,000 mouths and in every mouth there were 500,000 tongues and he was engaged in the worship of Allah and he is sending blessing to the last prophet of Allah. When he was asked by Gabriel which is this angel.? He said “ That person one who will smell the flower and send blessings to you, to whom Allah will grant reward for the

glorification of that angel and also he will be benefitted from other virtues.”

After that, he said “ He was seen in the books in which it was written that one who will keep the rose flower in the wine drinking party and drink wine there. Then there is fear that he will lose his faith. Because the flower is part of parts of Prophet Mohammed (peace be upon him) and doing such thing is a type of hate. One who will read the Quran or know it then he will drink wine indeed as per saying of the last prophet of Allah, he will lose his faith.”

Then he said “ One holy person asked what is the reason for throwing of prophet Younus (A.S.) in the water.? ” He said “ He was caught in the fire of love and if there will be caught on fire, then on such person water will be thrown at him. So that he will be not burned in the fire. So for this reason, he was thrown into the water. When Khaja Sahib has ended these benefits, then he heard the prayer call and he was engaged in the invocation of Allah. I and all other people left the meeting place.”

On Tuesday on the 20th of Rabil Awwal in 990 Hegira year, I was sanctified to touch the feet of the Khaja Sahib. Moulana Emaduddin, Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib, and some other Darvish were present in the service of the Sheikh Sahib. The discussion of the last prophet of Allah and his companions was

started. He told of his holy tongue that “ In the night when the last prophet of Allah was born. His uncle Abu Taleb was seen in a vision that like from the sky one lamp was come into the house of Abdullah and his relatives in whose fate there was written Islam was light their lamps from that lamp. When he was waking up at that time his mother Amana was alone in the room. And in that room, there was no lump there. But it was becoming bright as daylight. All angels came into the world. And others were prostrated on the sky that the mercy of the world came into the world. In short when he came on the earth, then in the world wherever there were idols which were coming down on the earth. When his grandfather Abdul Muttalib saw him, then immediately he went to his father's house and knocks there to open the door. He came inside and took him in his lap and he said “ He is the prophet of Allah. We have read in the “New testament”. Then came Abu Taleb and he kissed on his head and on eyes many times, and he asked if there will be his order as he did not have a son I will adopt a nephew as my son and the relatives were agreed that it is good. In short, in between both of his shoulders, it was written by the pen of lights “ Ashadu a la Elaha Illala Lahu Wahadahu La Sharikalahu Washadanna Mohammedun Abdahu Wa Rasulahu” and in between on his shoulders, there was the seal of

the prophet. The narrators narrated that on the night of his birth many Jews became Muslim."

After that, Sheikh Fariduddin said, " In the room in which the prophet was born till then one who will enter into that room for a period of one week there will be a fragrance in his body."

Then he said "When the prophet of Allah was became four years old when he was playing with the boys. There was a command of the angel Gabriel to take Mohammed from those boys and to cut his chest and clean filth of inside and filled with heavenly scents, ambergris and musk. Angel Gabriel did the same. Where there was a heavenly scent which he brought and filled it in the holy chest."

After that, he said " Oh: Darvish the light of the moon and the sun is from the light of the last prophet of Allah. " Then he said "On the trees which are there in the heaven on which the holy name of the last prophet of Allah is written and then there is a command to them that till the day of judgment to make a recital of the name of the prophet. In the sky and earth, there is no place on which the holy name of the prophet of Allah is not written. From great veil to empyrean are also such thing is available."

Then he said " When he used to go with Abu-Taleb on the commercial trips then as per the command of Allah there will be a shade of clouds on him. Also, there was the miracle of the last

prophet of Allah that as he can see the things in front of him, then he also can see the things on the rear side. As he listens in the wake-up condition, in the same way, he can hear in the condition of sleep."

After that, he said, " Allah was sworn before all angles that for him for his respect and majesty if Mohammed will not be there then he will not appear His Kingdom."

Then he said "On the day of the judgment Allah will do as per his wish and desire of the last prophet of Allah. Because Allah declared him as his friend as this is a requirement of love. "

After that, he said that " On the day when Prophet Eisa (A.S.) want to make alive the dead person then there was command of Allah to recite the name of Mohammed (peace be upon him) and when he recited the name of the last prophet of Allah then Allah given life to the dead person due to the blessing of the name."

Then he said "Once Usman bin Afan (R.A.) was purchased fish from the bazaar and he wants to roast to fish and spent all wood in the fire, but it was not burning then he went into the present in the service of the last prophet of Allah and the prophet asked the fish why she is not burning. She said " Once in the river and on the ship the merchants reciting a blessing on you and I was hearing their voice and I also recited the blessing

on you. Due to the sake of that blessing, Allah made the fire illegal for me. ”

After that Khaja Sahib shut, tears and said “Oh: my Sustainer one who read a one-time blessing for him you made the fire illegal. And one who will be drowned in the love of the last prophet of Allah and so, for this reason, there is hope that any fire could burn himself.”

Then he said “ One day angel Gabriel came in the service of the prophet of Allah and said your honour, he used to perform all his services because on the day of judgment you should recommend in his favour. And he should not forget him. I will do lots of service to your descendants.”

After that, he said “ Prophet Dawud (A.S.) asked the angel Gabriel in the skies what works are done by the angels there.? ” He said “ On the day when Allah has created all angles and there was command them to recite the holy name of the last prophet of Allah on their tongues and to keep his friendship in their hearts. And if there will be no love with him. Then you will not find that holy name as intercessor and then you will be separated. ”

Then he said “When Allah wants to accept the repentance of Prophet Dawud (A.S.) and told him to make his name as intercessor in our court so that We can accept your repentance. ” Then he said, “ From this it is known that whatever things

which are existing there are due to the sake of the last prophet of Allah.”

After that, discussion about Abu Baker Siddiq was started and he said “ First of all one who was accepting the prophesied of Prophet Mohammed (peace be upon him) was Abu Baker Siddiq. It happened like that when the prophet-hood was established by Prophet Mohammed (peace be upon him) then he asked him, “Oh: Abu Baker says that he is the messenger of Allah and Allah is only one.” He told “ Immediately was certified by the tongue and heart that he is a prophet of Allah in reality and Allah is one and alone. And there is no god except Allah. By saying this, he became Muslim.”

Then he said about his piousness that “ Once he was walking on the way and there was coming to ant below his step and he was stopped by listening to her pain and lift his right leg and saw there was seen restless of an ant. And he picked it and then ant was killed. He put the ant on his palm and looked at the sky and said: “ Oh my Sustainer if I have any small dignity in your court then for the sake of that dignity make ant alive and even these words were which he was saying from his tongue then that ant was becoming alive again.”

After that, he said his piousness he told this story that “One day he was combing into his beard and one hair were separated and it was fallen in the grave yard of the Jews. For its blessing, Allah

was taken away for punishment from that graveyard for the period of 103 days.”

Afterward, he said “ When Abu Baker used to perform prayers then at that time 1000 closed angles of Allah used to watch him. And he used to perform prayer with such attention that when he will use to say “Allah” and due to its horror there will be shivering in the body parts of the angels.”

Then he said “When Abu Baker used to perform the prayer, then he used to visit and put his head on his holy residence of the prophet of Allah and when the prophet of Allah used to see then he used to embrace and ask him why he will visit at so early in the morning. ? ” He used to say “ Because he wants to see his sight first of all. The prophet used to tell him to stand up “ I swear in the name of the majesty of Allah that due to the dignity of the hairs of your beard I can see the things in the nether regions. ”

After that, he said “ It was the habit of the prophet of Allah that during every night of Ramadan month he used to visit in the jungle of Madina along with his four friends and with Hasan and Hussain and pray for the forgiveness of the nation. When there will be the last part of the night, then angel Gabriel used to visit him and say to wake up there is a command of Allah that for the sake of one white hair of Abu Baker Siddiq (R.A.) such and such thousand people were

forgiven. And they were freed from the fire of hell.”

Then he said, “ Whenever he will visit the jungle of Madina for hymns of Allah then he will be heard this call that for the sake of one white hair of Abu Baker Siddiq (R.A.) such and such thousand people were forgiven.”

After that, he said “ One day when the prophet of Allah was there in the room of Ayesha Sidiqua (R.A.) and there was a discussion about Abu Baker Siddiq and the prophet of Allah asked with Ayesha Sidiqua (R.A.) whether do you have information about poisons of your father?. ” She said “No.” Your father's name is written on the tablet of the sun when the sun will reach on the roof of the house of Ka'aba and it will stand there and would say there is no other place of excellence than this place. From this place, he will not move further.When he will use to stand there and angels who are a guardian at that place and they give him swearing in the name of your father and due to the blessing of his name ask the sun to pass from there then the sun will pass from there.”

Then he said “ One day Umar bin Qattab questioned him about the piousness of Abu Baker Siddiq (R.A.) he said he did not have power with him to explain a little about the piousness of him. But for many years, he used to say in the hymns that perhaps for the sake of his hairs such and such thousand sinners will be forgiven.”

After that, discussion about Umar bin Qattab (R.A.) was started. He told with his holy tongue that “ On the day when Allah was revealed the religion of Islam on him and on the day that he said to the Jews that if he will not bring Mohammed imprison alive than whom he will say he as Umar.? ” The Jews said, “ If it will be happening then we will make you the ruler of Madina.?”

When he stood by the claim of such thing and rode on the horse and by chance he was passed from the door of his sister and she was reading holy Quran and at that time she was reading verse Taha and he was standing at the door and he was heard with more attention. At the time of his repentance was nearly so for this reason due to hearing of the holy book of Allah, there was prevailed passion and ecstasy upon him. And he made a slogan and asked by his sister “What she was reading to tell him truly.?” But she refused, so he was taken out with the sword in the hand and he said “ If you don't tell correctly, then he will kill her. ” She told him that “ She was reading that book which was revealed to the prophet Mohammed (peace be upon him). ” He told her “ To give him so that he can read it because upon hearing this my inside is shivering. ” She said “ Oh: Umar, you are now still not pure and there is a smell of idols from you. Till you will not visit Prophet Mohammed (peace be upon him) and will

not become a Muslim and not shatter the dress of sins into pieces then you cannot take a holy book in your hands. ” Upon hearing this, he said “ Go ahead and take me so that he can accept the faith of Islam. ” She said “ Not in this way. ” He asked “ In which way.? ” She said “Go there with humility and in calmness and in helplessness. ” He said “ Sister ties his hands with this rope to his back and take me to the service of the prophet of Allah and say this slave who was fleeing from your court and court of Allah and due to your favour accepts him. ” His sister did the same and she brought him in the service of the prophet of Allah. Those who were present at the service of the prophet opened the rope from his shoulders and the prophet of Allah was doing very much favour and kindness to him. Angel Gabriel came there and given the command of Allah to make him Muslim immediately. ”

After that, he said “ When Umar bin Qattab was becoming Muslim, then before it the prayer call was used to shout in the cave, but now it was called in the holy house of Ka’aba. And there was available power to the Islam.”

Then he said “ He was seen in the book *Tanbih* by Abul Lais in which it was written that the prophet says that if on the day of judgement if it will be asked what gift you have brought in Our court, then he will say that he was brought Umar bin Qattab (R.A.).”

After that, he said that “ There was justice and equity was in such degree that he was done justice rightly with his son. This story is famous like that Abu Sama was drinking wine and done adultery and when he was caught and brought in the mosque of Madina when the prophet of Allah and other big companions of the prophet were present there. Then he said to flog him 80 times and when some whips were beaten, he was dying and he said to beat his remaining whips on his dead body and which was done accordingly.”

After that, Khaja Sahib shut tears and said “ Praise is due only to Allah that he was freed him from the fire of hell. On the first night, he was seen in a vision and he was wearing a green dress and he was walking in the heaven. And he says that Allah bestowed favours on his father who was responsible for the salvation of the punishment of hell fire for him. He said, “ Justice is the name which did by Umar bin Qattab (R.A.).”

Afterward discussion about Usman bin Affan was started and he said about Usman bin Affan that “ He was a friend of the prophet and his son in law. The prophet was proud of his son in law-ship that if he will have 100 daughters, then he would marry with Usman bin Affan (A.S.) one by one. Because the people of earth are proud of this.”

After that, he said “ There were huge wealth and properties were with him and such wealth and

properties, were not with any companions of the prophet. He was a higher grade generous person. So there is mentioned in the saying of the prophet that once he said in the service of the prophet that he was upset with very much wealth and properties you pray for the decrease of wealth because due to engagement in this the work of obedience is not done properly. The prophet wanted to pray, but an angel Gabriel came and informed the command of Allah that not to pray in favour of Usman because he used to spend very much wealth on our way and We are increasing his wealth."

He was invited by the prophet of Allah along with companies. After fulfilling the duties of the host, he said by folding his hands said " The distance from the mosque to the house, is 18 feet so the friends be witnesses that for each and every step of the prophet of Allah he was freeing one slave. " When he was done, then the prophet prayed for him and due to this reason he was benefitted of the religion of him. One day one slave girl wanted to do intercourse with Usman bin Affan (A.S.) the lady of the day of judgment and the daughter of the prophet of Allah's look was fallen there. Due to envy, she wore veils and she went to the room of the prophet of Allah and she told all details to him. He told her " If you go and will not happily Usman bin Affan (R.A.) then he will not see her face on the day of the

judgement. ” At that time Usman bin Affan (R.A.) was standing is surprising in the condition of shame. To see what order will be given. When the prophet said this to his daughter, then she came back from there immediately and she put her head on the feet of Usman bin Affan (R.A.). He was surprised and said “ Oh daughter of the prophet and when she heard then she stood. And he has freed 300 slave girls in charities for the sake of her head.”

After that, he said on the day of the judgment Usman bin Affan (R.A.) will be given such higher positions that all prophets will be envious of him if they would Usman. Then he said about Ali bin Abi Taleb (R.A.) The prophet of Allah said “ At the time of previous prophets when they will become helpless to conquer any fort then Allah create the shape of Ali bin Abi Taleb (R.A.) then that the fort will be conquered. Then he said “ Once in the war of Jack O Lantern he became helpless and made a slogan so 14 layers of the earth began shivering. And the slogan was heard in Madina. At that time, the angel Gabriel brought Surah Eqlas and conveyed command of Allah that to send this to Ali bin Abi Taleb (R.A.) so that he could get the victory in the battle of Jack O Lantern. The prophet did the same. Ali bin Abi Taleb (R.A.) did the recital of this verse for one day and night, then the next day he was able to conquer that battle.”

Then he said " When Prophet Dawud (A.S.) wants to make iron armour and he used to take iron in his hand and recite the name of Ali bin Abi Taleb (R.A.) and due to the blessing of the name then iron will become waxy. After that, he said in the service of the last prophet of Allah was present Salman Farsi and Ali Ibn Abi Taleb (R.A.) and it was his habit that he used cheerfulness by the elder persons. So in this way, he took small pebbles and thrown at the side of Salman Farsi (R.A.) many times. At last Salaman Farsi (R.A.) was upset and he said you should be ashamed that you are throwing pebbles at him whether I have not put you on my lap and fed you. He said what do you say to me to remember and so you should remember that who have snatched you from the mouth of a tiger in that jungle. This incident happened that once Salman Farsi (R.A) was coming under the control of the tiger and Allah created the shape of Ali bin Abi Taleb (R.A.) and which was saved him from the tiger and this is confirmed by Salaman Farsi (R.A.)."

After that he said " Once Ali bin Abi Taleb (R.A.) was invited the last prophet Allah along with his companions and when the time of fast breaking was near then he began thinking that the distance of his house from the mosque is 18 feet and there were no slaves with him to whom he should be free. Usman bin Affan (R.A.) was freed 17 slaves. Still, he was thinking such then angel Gabriel

came and informed the command of Allah that " Oh: prophet of Allah the distance from the mosque to the house of Ali bin Abi Taleb (R.A.) is 18 feet. For each step, we have forgiven 18,000 worlds from the fire of the hell."

Then he said " He was seeing book *Fatwa* in which it was written that Allah was created four rivers in the heaven for the believers and their details are as follows.

1.Water river
2.Milk river
3.Wine river
4.Honey river

Then he said "The example of Abubakar (R.A.) is like water river. And from the water, everything is live. The example of Umar bin Qattab (R.A.) is like milk river that unless the child will not drink milk than his nourishment is not possible. So whatever Islam was nourished was due to the reason of Umar Farouq (R.A.). The example of Usman bin Affan (R.A.) is like wine river. And from which there will be support for persons who perform the prayers. The example of Ali Ibn Abi Taleb (R.A.) is like honey. For which there is a cure was kept by Allah. Allah has created the four following springs in the heaven.

1. The Salsabeel spring
2. The Zanjabil spring
3. The Tasneem spring
4. The camphor spring

After that, he said “ Oh dervish in the below words there is Aain Arabic alphabet in the beginning. For example Eishiq (love) of Abubakar (R.A.), Umar, Usman and Ali. So it is proof of this reason that one who will get a share from these four springs and who will keep their friendship of four friends.”

Then he said, “ In the saying of the prophet of Allah it is mentioned that indeed Allah made my friends as holy and among them made four as special are Abubaker, Usman, Umar and Ali.”

After that, he said “ The prophet said Allah will call his nation towards him at that time true persons with Abu Baker Siddiq (R.A.) will enter into the paradise and persons of giving commandments and prohibitions will be with Umar Farooq (R.A.). The people of shyness will be with Usman bin Affan (R.A.) and the generous and pious people will be with Ali bin Abi Taleb (R.A.) and the people of knowledge will be with Maze bin Jabal (R.A.), the people of Quran will be headed Abi Kab (R.A.). Darwesh with Abi Darda (R.A.) and people of mysticism will be with Abi Darda and martyrs will be with Hamza and the friends will be with Bilal and enter into the paradise.”

After that, he said, “ It was mentioned in the saying of the prophet of Allah that it means Abu Baker is my minister who established my nation

and Umar is my friend and Usman is from me and Ali is my brother and he is the owner of the flag."

Then he said "The prophets of Allah said that Allah created all other prophets by different trees, but he and Ali were created from the same tree. And at its head and its branches are Ali. Hasan and Hussain and its fruits are other his sons and Tabin (successors to the holy prophet's companion) are its leaves. So one who will have their connection with any of its branches, then he will be safe and secure from the fire of the hell."

After that, he said, " When Ali Ibn Taleb (R.A.) was in the womb of his mother and whenever his mother went to prostrate before the idols, then there will be commotion there that she could not be able to prostrate."

Then he said about the piousness of the parents that " Kindness and mercy of parents are kindness and mercy of Allah. And the anger of the parents is a calamity and anger of Allah and from such son whose parents are not happy then in such case Allah will not be happy with him."

After that, he said " The prophet of Allah said that at that time of helplessness to make parents as an intercessor in the court of Allah than his important affair will be completed. Then he will free from that helplessness and powerlessness." I have seen in the book *Asar Auliya* in which it was written that once one holy person was passing by one graveyard, then he was heard loud and cry

and he was stopped more there. When he was seen and it was known to him that there was giving punishment to one dead person and he was calling " Oh: mother oh:mother. " Upon seeing this that holy person requested in the court of Allah that the heap of the soil may be removed from the dead person so that he can see him. That holy person saw the dead person is in severe punishment and he is calling "Oh: mother, oh: mother." That holy person asked him why he is calling his mother and to call Allah so that you will be free from that punishment. He said " During his lifetime when he will face any calamity than he was used to call his mother and for this reason now he is calling his mother to be free from that difficulty. So at that time he was free from that calamity."

Then Khaja Sahib shut, tears and said " Really calling the names of parents and giving them respect is the cause of salvation. So that person is lucky one who fulfils his duties towards his parents. And he will not exceed a little in this matter. Because heaven is under the footsteps of the parents."

After that, he said, " Who is abstainer of the prayer to whom the bread and water should not be given. He told with his holy tongue that it means one who helps who is abstainer of prayer with bread and he will become such person who kills all prophets from Prophet Adam (A.S) up to the last

prophet of Allah. When Khaja Sahib ended these benefits, then myself and all other persons left from the meeting place.

On Wednesday the 20th Jamidil Awwal, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Fakheruddin Razi, Moulana Burhanuddin Gharib and other friends were present in the service of Sheikh Sahib. The discussion about the people of mysticism was started. He told with his holy tongue that “Some categories of learned people have divided mysticism into 100 grades and among them 17th grade is miracle and revelation. So that person is the perfect one who will not show miracles and revelation in the 17th grade. If he will show, then he will not proceed further. If he will show miracles and revelation on the 100th grade, then it is legal. Khaja Ba-Yazid Bustami and Shah Shuja Kirmani were divided mysticism into 50 grades and among its 10th grade is miracles and revelation. One who will reach on the 10th grade then it is legal for him to show miracles and revelation. Masters of Chist were divided mysticism into 15 grades and among them 5th grade is miracles and revelation and if he will show miracle and revelation then he will not pass from other grades. The perfect person is one who will not show miracles and revelation on 15th grade. When Khaja Sahib ended these benefits, then Moulana Shamsuddin Yahia told that “ The

learned persons of previous time were divided the mysticism in many degrees and how this is.? And the learned persons of Chist upon passing from some stages and used to become the persons of miracles revelations. This grace, how they will get without endeavours.? ” Khaja Sahib said “Yes, it is a reality. The prophets who were passed before the last prophet and their ages will be 1000 years and their endeavours will be as per their ages but grace was less. When the time of the last prophet came then endeavours was becoming less and grace was increased. So our masters of Chist are among the last learned persons so the name which is available to them is more than before. There was available grace of one third of the learned persons of previous time but there were such endeavours which were available to them and which is not available to learned persons at this time. But the miracle and grace were available un-limited so for this reason, if they will pass from some stages, then they will become the persons of revelation and miracles and which is legal.”

After that, he said “ There was once by discussion Khaja Qutubuddin Moulded Chisti and he said in the way of mysticism the perfect person is one who will reach on the 15th grade and which is degree of Velayat (saintliness). If he will pray in favour of the dead person, then he will become alive. Khaja Qutubuddin still he was saying this matter, then at that time one old woman came

there by weeping and she said “ Oh : Sheikh redress my problem. Because the king killed my son who is innocent onto the cross. Upon hearing this he took others with him while carrying his staff in his hand. He reached near that boy and holds his neck and looked at the sky and said “ Oh: my Lord, if he is killed without guilt on the cross then give him life. ” Still, this prayer was not completed with his holy tongue the boy was becoming alive and he stepped down from the cross and began walking. ”

After that, Khaja Sahib told the audience that “ The extent of the perfection of the man will be such upon reaching on this degree. And from there his piousness is known to Allah only.”

Then the discussion about mysticism was started and he told with his holy tongue that “ On the day when the last prophet of Allah was adopted mysticism on that day angel Gabriel was commanded to present two worlds in the service of the last prophet of Allah. He was seen both worlds and first he looked at the world, then, the world was pride that who was honoured in the look of the last prophet. Then he was seen world of indigence so then he was giving up the world and he was adopted indigenous.”

After that, he said “ There was command of Allah, oh :prophet , we will give you the world without accountability. So accept it. ” He said “ He

was rejected the world and he was opting for indigence as per his willingness.”

Then Khaja Sahib said “ The categories of learned persons think mysticism as the main thing that despite having the world one who will opt for the indigence. But if one who is poor and opts for the abstainer of the world, then it is not a great thing. There will be a matter that despite having then, it should leave it.”

After that, he said Khaja Fariduddin said with his holy tongue that “ There are 70 benefits of the mysticism. And first among them is that Darwish should decide first, then there will be very much spiritual power will be with him and if he will look at the earth than he can see the things in the nether regions. If he will look at the sky, then he can see empyrean. But the dervish who will pass 70,000 stages, then his soul will be attached to the greatness of magnificence. This matter may not be understood in the wisdom and thinking. It is out of limit of the wisdom.”

Then he said “ As the status of Darvish is more than 70,000 worlds and in this same way the dervish who is not aware of 70,000 worlds when he is not darwesh. In it the first status is when he will engage in meditation, then he will go round around 18,000 worlds and he will be returned from there. Then he will find him on the prayer mat and to explain these wonders to Muslims.”

Afterward, Khaja Sahib said by weeping that “If there will be permanent for stock of life than he explains more details in this matter as there is no stability to the stock of life so, for this reason, this information enough for the mysticism.”

After that, he said “ If there will be no Darwish in the world, then there will be sent down a thousand calamities in the world. So during the time of Prophet Musa (A.S.). Allah told him. ” Oh: Musa where there are Darwish available and there will be available our knowledge and mercy. ”

Then Khaja Sahib told “ When you will see Darwish and rag dress persons are there in angry condition then understand that there will be sent to their calamities. Then he said “ In the olden days one dervish came in Gujrat and in those days there were inhabitants of many Hindu persons in the large number there and were few Muslims were there. On the day when that darwesh came there and Allah due to his mercy and kindness was not sent any calamity there from that day. The people were surprised that what is the reason in this matter.? Because there every year, many thousand people were killed there due to calamities. It is not known how there was coming to safety and security there. The king of that place was a wise person. ” He told “ To see whether an alien person came to our country. ”? After searching they took that Darwish to the court of the king. The king was given him great respect

and honour. That Darwish asked him “ What is the reason for this respect and honour. ” The king told “ Every year there will be calamities in this city. This year due to your blessing there is no prevailing of the calamity. ” Darwish said “ Yes, it is a reality. Where there will be a person of grace of Darwish and from calamities and sudden death will run away from there. ” He said “ From that day in Gujrat, there was no more calamities there.”

Then Khaja Sahib said “ Oh: derwesh it should be clear that the step of the Darwish is pious in the city. But Darwish should also fulfill the rights of darweshi (mysticism) so that he will be in the support of the city. If it's not so if derwesh will enjoy and not fulfill the rights of Dervishi (mysticism) then there will no comfort in that city. ”

After that, he said about Islam with his holy tongue that “ Oh: Darwish it is easy to take the name of Islam but it is very difficult to fulfill its rights.”

Then he said “ Khaja Ba-Yazid Bustami did endeavours with the soul for a period of 70 years. So for this reason, he did not use to give water to it for a period ten and twenty years and used to keep in endeavours. The people asked him the reason, then he said as he is called Muslim so, for this reason, he should fulfill its rights.”

After that he said “ Once one Jew was asking you have so much love with Khaja Ba-Yazid Bustami then why he did not become Muslim. ” He said “ If this is called Islamic faith which you do have so from such Islamic faith he is ashamed of it. And if, that is Islamic faith which Khaja Sahib does which I cannot do. Now tell why I should become a Muslim.? ” Khaja Sahib still he was saying this and at that time Khaja Qutubuddin Hansavi and Sheikh Burhanuddin Gharib came there along with the choristers. Khaja Sahib told “ Every coming person paid respect to Khaja Sahib and he asked to sit down. When he saw the discussion about mysticism was started and he told with his holy tongue that “ Sama (ecstasy) is thought of hearing but the listeners should hear it with utmost attention. So that there should be ecstasy. One who is the personification of pain, then there will be an effect of It. But one who is not personality of pain on against him if there be described on 1000 secrets of the friend then there will have no less an effect at all on him.”

Then he said “ Once he was presented in service of Sheikh Fariduddin and he was told with his holy tongue that “ Once Khaja Qutubuddin, Qazi Hameeduddin Nagori, Khaja Shamsuddin Turk, Moulana Aladdin Karam and Sheikh Mahmud Moza Doze were present at once place. There was time for comfort. And at that time there was a meeting of Sama (ecstasy) was in progress in his

shrine building. There was so much effect of one couplet on those persons so for this reason there was dancing for a period of three nights and days and they were un-aware of themselves."

Then Khaja Sahib shut, tears and said really the pious persons used to hear Sama (Ecstasy). Then Sheikh Usman Sayyah stood and was informed that chorister were present in the service. And if there will be order. Then they sing something. He said "It is excellent." Chorister started Sama (ecstasy) still first couplet they sing then Khaja Sahib, Sheikh Usman Sayya, Sheikh Hussain and other friends began dancing and they were dancing from the time of mid-morning till the evening time prayer they were dancing and they were un-aware of themselves."

After that, every person was sitting in their places. Then Khaja Sahib was given winter wool dress with Sheikh Usman and was given me special cap. And in this way, everybody was getting his share. That day was the best day for the comfort and chorister sang an ode to the Persian.

On Sunday on the 20th Jamadil Akhir, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Razi, Moulana Burhanuddin Gharib, Amir Hasan Ala Sejzi were present in the service. The discussion about secrets of love was started and he told with his holy tongue that " For the secrets and the light

of Allah there should be so much courage so that such secrets will be adopting and if he will not bear the first secret of the friend and declare it in general person then that person is not eligible for that secret.”

After that, he said “ Oh dervish in the way of mysticism that person is the perfect one who will not disclose whatever revealed in him from the friend’s world of light. If he will disclose them with his will, meet the treatment of Mansour Hallaj.”

Then he said “Once one holy person wrote to another holy person's favour that what you will say about such person who will become unconscious in only one cup of the love. ” That pious person wrote him in reply that “ What you have written that is the work of fewer courage people. The courageous person is one who will be called more and more from the begging to the end. Do not write this to any person otherwise, the people of mysticism will be ashamed.”

After that, he said, “ He was seen in *Asrar Auliya* in which it was written that in the way of mysticism that person is true when there will be calamity from the world of secrets on him and he should be in agreeable condition due to the fate. As there Allah says in the Quran. "Our Fosterer! pour on us patience and make our steps firm and help us against the people who are infidels."

Then he said “ Friends and writers of exegesis and learned persons were given this status to such

persons who will be patient at the time of grief and difficulty. The friend is such person one who will tolerate calamity sent by the friend.”

After that, he said “ In this way the lover is called such person whose presence and calamity should be same. In every condition, he should desire for the meeting of the friend. But in the way of mysticism that person is perfect who live among the mankind, but he should engage with the friend. And whatever he will get when he should not keep nothing with him.”

Then he said “ Khaja Abdullah Sohail Tastari wrote that there are four ends of the cap as follows.

1. Secrets and lights
2. Love and trust
3. Love and fondness
4. Willingness and conformity

After that, he said “ Oh dear one who will wear the cap then he should leave four things among them. First secrets and light. The people should not be deprived of such grace and why not to fulfill its rights?.

Then he said “ Qazi Hameeduddin Nagori said that the cap is a friend of the person. And in it, there is love and love only. So in this way that a person is true who will be patrons of it. Because of it, there is entirely love is there. And also, from it, there will be known the secret and grace of the friend.”

After that, he said that “ It was the habit of Sheikh Qutubuddin Bakhtiar Kaki if there will visit him in service 100 or 200 persons to become his disciple then he used to give them caps. And say that one who will not fulfill its rights and will not follow the way of his master than the cap will punish him. But whom he will give the cap that person due to the blessing of his look he will not put his step in the wrong way. ”

Then he said “ To the people of the cap. The cap will punish them. But they do not know that why there are hardness befalls on them. One who will fulfill the rights of the cap then he never did not see the effect of un-friendliness in the both worlds. When Khaja Sahib has ended these benefits, then there was the prayer call so he was engaged in the invocation of Allah. I and all other persons left from the meeting place.”

On Saturday the Shaban, the discussion about the excellence of the month of Shaban and mysticism was started. He told with his holy tongue that “ Month of Shaban is the month of the prophet. One who will send a blessing one time on the prophet of Allah, then Allah will give the command to write 1000 virtues in his account of deeds.”

Then he said “ On the night of Barat (15th night of Shaban month) Allah is forgiven all, but the following persons are not forgiven.

1.Annoying parents

2.Magicians
3.Wine drinkers
4.Snapping of mercifulness
5.Abstainer of prayer
6.Adultery
7.Sodomite
8.Falsehood
9.Backbiting
10.Makers of idols

After that, he said “ The people should keep away from the things prohibited in this night and also they prohibit others in this matter. Because of this night, there is wholly peace and forgiveness in it so that this nation should not be kept away from this felicity.”

After that discussion about Arif (one having an intimate knowledge of god ) person was started. He told with his holy tong that “ Khaja Mansour Ammar said Arif (mystic) persons have three consciences in them.

1.The conscience of the world
2.Conscience for the grave yard
3.The conscience of the heaven

First the conscience of the world, loving toward Houri and Gulman (young male servants in paradise) and the second conscience of the grave yard and its exegesis cannot be explained. The third conscience of heaven which will be with for the man since the time of death and live with him for the last time. So in the Quran, it is mentioned:

“ Those who are killed on the way to Allah so do not think them as dead persons as they are living with their Lord.”

At that time, Mansour said “Airf person should have four qualities by themselves. Some are not polluted by water, air or anything. Even though they will be clear others and who will bear the weight but they did not feel bad. Some are like soil and whatever they will be even given to them will not be spoil by, them but they increase it more. Some are like fire and who can burn others but they themselves will not be born. The do not follow any carelessness. ”

When he was asked to “Alaika Asqabalaam La Asbahalam” to whom it was addressed and he said it was addressed to the last prophet of Allah. “ Oh: prophet one who will bear the weight of the Shariah (Islamic law) which is your responsibility and one who will bear the weight of Tariqat (mystic way of life) and Haqiqat (reality) from him you will have no responsibilities to discharge then his account will be our responsibility.”

When Khaja Sahib was explaining this one of his Darwish complained about his wife. He said “ Whatever you will do in favour of your woman and sons and this account will not be taken calculated on the day of judgement. Yes, there is full reach on the woman for some matters if she will not fulfill then beat her for the prayer and secondly for obedience, thirdly for intercourse, if she will do

disobedience, if she will fight with husband then she should be beaten. If she will not be corrected then removed her dress. In the Quran, it is mentioned as explained above. But the woman should take care of the things of the husband and did not take anything without his willingness of the husband and do not hide or give anything to others and do not confer. Even also, on the woman, there is nothing expedient. Because she should not be punished the woman for the following things.

1.Not preparing bread
2.Spinning wheel
3.Carelessness in milk feeding of the children

It is expedient for the man to provide about the things of livelihood and appointment house servant to perform all services in the house because the woman is free. If the woman will do all these works then it is due to her kindness otherwise, it is not expedient on her. ”

Then he said, “ If the woman does these works due to kindness than she is adopting the way of Hadrat Fatima (R.A.) and on the day judgement she will get intercession of the woman of paradise Fatima (R.A.).”

After that discussion about justice was started and he told with his holy tongue that “ Once Sultan Mahmood was not getting sleep and, at last, he was given the order to see whether there is any needy person was waiting there. The

servant went out three times but nobody was not there. When he himself was reached nearby mosque what he is seeing that one person was in the prostration in the corner and he is saying to do justice to Mahmood. When he was heard this then he took him in the armpit and asked: “You never come to see me or you did not inform me.” He said “ There is a man in your city and who is doing intercourse with my wife and he does not have to power to fight with him if you not do justice then on the day judgement I will hold your edge of the shirt. ” Sultan Mahmoud requested him to forgive. He told “ If he will come there again, this time, inform him. So that he can do justice to his favour.”

In short after that, the man came to that house and after three days time, then that man informed this to the Sultan Mahmood when that person visited his house. Then Sultan came there with the sword in his hand and asked to put off the lights in the house and he was entered into her house and cut off the head of the mischievous person. Then he asked to light the lamp when Sultan Mahmood saw him and said “Allah to be praised. ” Then he asked some food from that person and that man brought some pieces of bread. Mahmood eat and thanked Allah.

When Mahmud was going from there that person asked to explain the condition in this matter. He said “ When he was asked to put off the

lamp and there was the reason that there may be his nearest person or his relative and, for this reason, he should not kill him and, for this reason, he should not do justice. And when he was asked to light the lamp and there was reason that there may be a friend so he said “Allah to be praised ” that person was not belonging to his family and even he was not from our city and there is reason asking for the food is that on the day when he was promised him to do justice then he was determined that unless I will not do justice then he will not eat the food. And when I did justice then there was overpowering of the hunger.”

After that Khaja Sahib shut tears and said “ Really this is a matter of justice. And with this kind of justice the world will be established. But during this time justice and equity are no more.” When Khaja Sahib has ended this story than there was the call of the prayer so myself and all others left from the meeting place.

On Saturday on the 2nd Ramazan, I was sanctified to touch the feet of the Sheikh Sahib. Moulana Shamsuddin Yahia, Moulana Burhanuddin Gharib and some other friends were present at the service of the Sheikh Sahib. And also Sheikh Usman Sayyah, Hussain grandson of Qutubuddin Bakthair Kaki and four holy persons of a family of Chist came there and paid respect and sat there. Then the discussions about the excellence of the month of Ramazan and love of

the holy persons and prophets were started. He told with holy tongue that “Allah For every moment of the fast of the month of Ramazan will forgive 100,000 sinners from the hell of the fire.”

After that he said, “ The believer one who will perform Taraweeh (special night prayers in Ramazan) prayer then there will be a command to 1000 angels to give trays of mercy for the exchange of each word and Houri and for each rakat one palace will be build in his name in the heaven.”

Then he said “ Oh Darwish this month is blessed so the man should be busy in the invocation of Allah. As much, as to read the Quran and for each word, there will be the reward of freeing ten slaves.”

After that, he said “ Imam Abu Hanifa was used to finish two Quran in day and night during the month of Ramazan and from this calculation he used to finish during the whole month of Ramazan 60 Quran. And Khaja Qutubuddin Moudoud Chisti used to finish every day four Quran and two parts during the month of Ramazan. So in this way he used to finish 122 Quran during the month of Ramazan.”

Then he said, “ Unless there will be such endeavour will not be done then observation will never get.”

After that, he said, “ It was the practice of Sheikh Fariuddin during his whole life during the

month of Ramazan he used to finish two Quran in every night.”

Then he said “ It was the practice of Sheikh Kabir that during the month of Ramazan he used to finish two Quran in the very night. Till his end of his life, it was his practice. After this, he told one story about poisonous of the Sheikh Fariduddin that “Sheikh Sahib used to tell that once in the country of Kirman he was met by Sheikh Ahaduddin Kirmani. He was in his company for some days. One day we both were in the courtyard of the mosque and at that time, four Darwish who were persons of grace and condition came over there and paid respect and shake hands and sat down there. The discussion about a miracle was started. One among them said those who are persons of a miracle then he should show the miracle. All of them pointed at Sheikh Ahuddin Kirmani that this shrine belongs to him and from him the beginning should be done.

In short Sheikh Ahuddin said that “ The believer of the ruler of this place is not right for him. Today he will go to the playground to play there with the ball and bat. It will be a matter of surprise that he will be back in the city safely and securely. ” At that time when these words were spoken when one of his disciples came there and said the ruler of this city was died by falling down from the horse during the play of the ball with the bat. Upon hearing, this audience accepted his

miracle. Then they pointed towards me (Sheikh Kabir) and asked to show any miracle. I told " To close the eyes and then they close the eyes and open when they saw that they were in the holy Harem (house) of Makkah. Then all agreed that the person of Allah is like that. After explaining of the above details, he shut tears and said it knew to him that Sheikh Shuaikh al-Alam used to perform morning and Eisha prayers daily in the house of Ka'aba."

Then he said " One day Sheikh Fariuddin and Sheikh Jalaluddin Aouchi were sitting together at one place at that time one Darwish came there and demand curd and which was not available there. He addressed Sheikh Jalaluddin and said to say that Darwish in such and such place curd is there and to go and bring it. In reality, there was nothing available except water. In short, when drawesh went there and saw there and he found all water as curd. He was saying this and chorister Hasan Bala and Burhan came over there. He has given them permission for Qawwali (mystic chorus). In the beginning, of Sama (Ecstasy) there was such effect on Khaja Sahib and of Sheikh Usman Sayyah that they began dancing and were become un-conscious."

After the end of Sama (Ecstasy), rain coat was given to Sheikh Usman Sayyah and turban was given to me. That day was very comfortable.

After that, he said " If there will be the friendship of the prophets and holy persons available in the hearts of believers and which is more than the worship of 1,000 years. So the people should engage in their virtuous remembrance."

Then he said "When Qarun was to be drowned in the earth when he was reached in the fourth layer and people of that place asked him " Who are you.? And which nation he belongs.?" He said, " He is among the nation of Prophet Musa (A.S.)." At that time, there was the command of Allah " To stop him there because he remembered the name of his friend. Now we do not allow him to send down from that place." Then Khaja Sahib shut tears and said " This is the condition of that person who has enmity of Allah and he was to be set free by taking the name of Prophet Musa (A.S.). The believer who will keep the love of the prophet in his heart till the day of judgement and so there is hope that he will not be burnt in the fire of hell." When Khaja Sahib ended these benefits then he was engaged in the remembrance of Allah and myself and all other people left from the meeting place.

On Saturday on 5th of Muharram Moulana Shamsuddin Yahia, Moulana Fakeruddin Razi, Moulana Burhanuddin Gharib and Sheikh Nasiruddin Mahmood were present in the service of the Sheikh Sahib. The discussion about the

excellence of month for Murherram and Imam Hasan and Imam Hussain was started. He told with his holy tongue that “ During this month Sheikh Fariuddin died.”

After that, he said “ The night when he was dead when he has performed Eisha prayer three times. And every time he told this that sees whether he will be able to perform it or not.?”

Then he said “ Sheikh Fairuuddin was died in the prostration. At that time, when he was dead there was heard a voice from the sky that Moulana Farid died and was entered in the place of nearness.”

After that, Khaja Sahib said this and shut tears so there was very much effect on the audience. Then he said, “ In the saying of the prophet it is mentioned one who will cook seven grains on the day of Ashura then for every grain one virtue will be written in his name.”

Then the discussion about the birth of Hadrat Fatima was started and he said “ In the night when Fatima’s was pregnancy was established in the womb of the mother. One day before of it angel Gabriel was brought one heavenly apple and given to the last prophet of Allah and told him to eat it. And not to give it to others. The prophet of Allah did the same thing.”

During that night, the prophet of Allah did intercourse with Hadrat Khadija (R.A.) Then Hadrat Fatima (R.A.) came into existence. From

this, it is known that the birth of Fatima is especially from the heaven. Then Khaja Sahib shut tears and said everybody knows the details of her sons. Cruel persons were killed them in the desert in the condition of hunger and thirst.

After that he said in the book *Sair* it was written that when Hasan (R.A.) and Hussain (R.A.) were used to weep in the cradle and when Hadrat Fatima (R.A.) used to busy in some work then there will command of Allah to angel Gabriel go and shake their cradle so that they can sleep comfortably."

Then he said " On the day of martyrdom of Imam Hussain in the world has become quite dark. There was momentum in the sky and earth. The angels were in angry. And they were asking many times for the command of Allah to kill the persons who were involved in the conspiracy. There was a command that does not worry in this matter as the fate is such. We and our friend know so there is no interference from your side. On the day of justice, I will do justice to the cruel persons as per his will and desire of Imam Hussain. Whatever he will say in their favour than the same thing will be happening to them. Upon saying Khaja Sahib shut tears and said the specialty of the family of the prophet is courage. It may be possible that the princes will forgive them and intercession the cruel persons. But in appearance, it seems that

the cruel persons will not be possible to be taken out of the hell of the fire.

He then said “On the day of judgement all cruel persons will be handed over to Hadrat Fatima (R.A.). Then she will immediately forgive all of them. There will be asked for forgiveness in the matter of the battle of Karbala. Allah will tell her that you forgive all of them and for this sake We will forgive all the nation of your father. Upon hearing this, she will leave the claim of bloodshed in the Karbala and all sinners persons of the nation the Prophet Mohammed (peace be upon him) will be getting salvation.

After that he said “ There is Urs (death anniversary) of Sheikh Fariduddin and there are available food and sweet which should be distributed among beggars and poor persons. After this order, the food and sweet were distributed. Then a meeting of Sama (ecstasy) was started and which was continued for one day and night and Khaja Sahib and Darwish were unaware of their rapture. The choristers sang two couplets of the Persian poetry.

**The End.**

# 8.Muftah al-Ashaiqeen by Khaja Muhibullah

Mausoleum of Hadrat Khaja Nasiruddin Chirag Dehlavi, Delhi

Translated by
Hafeez Anwar

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## *Introduction*

This is a very old magazine written by Khaja Mohibullah about the advice and discourses of his spiritual master Khaja Naseeruddin Chirag Dehlavi which was translated from Persian into the Urdu language, and for the first time I translated this magazine in English.

This translation of the most ancient and celebrated Persian magazine on Sufism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a very old magazine in which there are advice and instructions specially available for a Taleb (student). It refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and also known as a Salik (Arabic: سَالِك). A murid is an initiate in the mystic philosophy of Sufism and all these details of advice by the spiritual master Khaja Naseeruddin Chirag Dehlavi are included in this book, and there are some great achievements also given in this magazine which are not known to the general person which are written in a very interesting style, so for this reason the readers will be greatly interested in this.

Once the readers start reading this magazine’s first page they will not stop reading it till they

reach its last page, as in this magazine some interesting events, great miracles and endeavours of holy saints are included who passed away from the world some one thousand years ago.

Even though this is a small magazine, but it is so important due to coverage of many interesting events and information in it so it is like an ocean of knowledge and information of holy saints who have passed away from the world upon doing great endeavours and many hard tasks for the preaching and propagation of Islam in foreign lands. So, though this book is small it presents an ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book *Muslim Saints and Mystics* (*Tadhkirtal Aliyah* by Farid al din Attar) which is very famous in the Western world among English-speaking persons. For this reason there will be some small differences in it while comparing with Urdu books and literature. The aim of this magazine is to present it in the Western world where there is great demand for books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of the Islamic religion in all corners of the world as per the traditions and practices of Allah’s last prophet.

To write about this great Sufi master is not only difficult, but a very hard task as he was a great

and pious personality of his time in the Indian subcontinent.

## The Title of Chiragh

In brief he was a great saint of his time in the Indian subcontinent who made many great endeavours for the preaching and propagation of Islam in the city of Delhi upon becoming the caliph of Khaja Nizamuddin Auliya, and afterwards he became well known not only in Delhi but in other adjoining and distant territories, there being no other such personality during his time.

There are several stories as to how he obtained the title of Chiragh, or “lamp”. One state that at the time of his building a water reservoir for the poor, Sultan Ghiyasuddin ordered all oil supplies to the shrine building to be stopped, so that the work could not be carried out at night. However, Khwaja Nasiruddin performed a miracle by transforming water into oil for the lamps, and the reservoir was built on schedule.

Another says that once he entered the meeting place of his Murshid (master) and other Sufis, he did not want to sit where he was shown, as it would mean facing his back to some of those gathered. But Nizamuddin Auliya told him, “A Chiragh (lamp) has no back; it sheds its light in all directions”.

## Quotes:

1. A good intention is needed for all activities.
2. A morsel earned in business is a good thing.
3. The quest of the world with good intention is the quest of the lasting life.
4. People have forsaken the Quran and tradition, so they suffer.
5. The best prayer is to keep people happy.

It is my great honour and pleasure to translate this great book from Urdu into English, so I request the readers to read this book because in it there are many revelations of the secrets which are added for which I shall be highly obliged.

In the preface of the book *Tadhkirah al-Awliya* (*Muslim Saints and Mystics*), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis, but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

## 1.
## Discussion about the Murshid and the Disciples

When the honour of kissing the feet of the Sheikh was available, then at that time Moulana Mohammed Musawa, Moulana Minhajuddin,

Moulana Baderuddin and other pious persons were present there in the service of the Sheikh. Then the Sheikh said with his holy tongue:

> Oh, Darwesh persons on the path of Saluk (mysticism), such a person is called the Pir (spiritual master) who has control on the innermost of the disciple. In every moment and all the time he should find the solutions of the disciple's difficulties of the innermost and manifestation. He should clean the mirror of his innermost. If he will possess such capability, then he is called a saint of Tariqa (spiritual), otherwise he is nothing.

Afterwards Khaja Saheb said, "Such a person is called Murid Sadiq (true disciple), who will follow whatever are the instructions given by his master." He should see whatever the Murshid will show him. He should think his Murshid always Hazir (present) and a Nazir (spectator). Whatever will be good and bad thoughts coming into the mind should be discussed by the Murshid. The Pir should train him in this. If there is even a small thought against the Pir, then he will not be called a true disciple.

Afterwards he said that in the beginning when he became the Murid (disciple) of Sheikh Nizamuddin Auliya, one day he was present at the meeting place. At that time the discussion about the

disciples started. The Sheikh said with his holy tongue that among Darwesh and dear persons the disciple should possess good capability and knowledge like Moulana Naseeruddin Mahmood. Afterwards, he said as per the requirement of this discussion in the book *Monis-al Ashqain*, it is mentioned that there are two kinds of disciples, who are as follows:

1. Rasmi (formal); and
2. Haqiqi (real).

The Rasmi disciple is such a person, who will follow the spiritual master's instructions and will remain in the Jamat al-Sunnat (the group of followers of the prophet of Allah) and understand the following things upon the teaching of the spiritual master:

1. The things which were seen and unseen by him; and
2. The things which were heard and not heard from him.

The haqiqi murid is such a person, who, when the Pir instructs him to participate in safar (travel) and kizer (halt), will follow such instructions.

**The Haqiqi Murid and Bathing**

Afterwards, the Sheikh said with his holy tongue

that in the following conditions the real disciple will take the following baths:

1. The bath of Shariah;
2. The bath of Tariqat; and
3. The bath of Haqiqat.

The bath of Shariah is to clean his body from Janabat (pollution resulting from coition), and the bath of Tariqat (the mystic way) is to adopt Tajarad (solitude) life. The bath of Haqiqat is the repentance of Batani (the innermost).

Upon this, on this occasion Khaja Saheb said the other condition of the real disciple is that he will believe immediately whatever his Murshid says to him. He should not keep any doubt in his mind, because the Murshid is like a guide for the disciple. He will say whatever will be required for his perfection. Then the Sheikh told the event which is as follows.

Once, one person who was present in the service of Sheikh Shibli and asked him to make him his disciple. So he was accepted and the Sheikh told him that he would accept him, but he should act upon his instructions, to which that person agreed. The Sheikh asked him how to recite this phrase of the Islamic creed: *La Ilha illa Muhammed ur Rasool Allah.* Then Sheikh Shibli asked him to recite, *La Ilha illa Shibli Rasool Allah*. As the disciple was having the correct faith, he did

as per the instruction of the Sheikh. So Khaja Saheb said, “My dear, he is the lowest servant of the prophet of Allah. The prophet is only the Rasool (messenger) of Allah. But he was testing his faith only.”

**Prostration is Illegal to all except Allah**

Afterwards, a discussion about prostration started and he said with his holy tongue that prostration is illegal to all except Allah. As per the saying of the holy prophet of Allah, “*Min sajda ba ghaire Allah faqad kufer.*” It means one who prostrates to anyone except Allah will become an infidel. But in the earlier Ummat (nations) prostration was regarded as lawful for the following persons:

1. Parents;
2. Saints;
3. Teachers; and
4. Kings.

But when the period of the last prophet of Allah was coming then the permissibility of prostration was done away with and it was left as supererogatory. As keeping fast during the period of baiz (On the dates of the 13th, 14th, and 15th of every month) was obligatory for the earlier nations, but during the holy period of the prophet Mohammed (peace be upon him) it was no more

obligatory and left as supererogatory.

In the same way the permissibility of prostration was not there any more and it was left as supererogatory only. So this way, prostration will not make any person an infidel.

## 2.
## Discussion about Repentance

The wealth of kissing the feet of the Sheikh was available to me. Moulana Kamaluddin, Moulana Baderuddin and other pious persons were present at the meeting place. A Discussion started about repentance. The Sheikh told all with his holy tongue, “Oh, Darwesh persons, the best and finest repentance will be deemed when the person who did repent for any work and then never went near that thing. If he will not do repentance like that then such repentance is not useful and good.” Afterwards he said, “On the way of mysticism if there will be such repentance, then it will become right, so when the penitent will touch the earth then it will become gold.”

So it is said that when Khaja Fazil bin Ayaz did repent, then he returned all the goods taken in a robbery to all concerned persons to whom the goods belonged, and he made an apology to some persons on this, and among them there was one Jew who was not accepting his regret in this matter. When he requested the Jew to forgive him,

the Jew told him to convert one fist of the earth under his feet into gold, then he would agree to forgive him in this matter. So Khaja Saheb gave the earth under his feet to the Jew which was immediately converted into gold. Upon seeing this the Jew immediately became a Muslim and said that actually that person was penitent, so from the touch of that person the particles of the earth were converted into gold.

**The Six Kinds of the Repentance**

On this he said, “Oh, Darwesh persons, as heard by spiritual master Khaja Nizamuddin Auliya, there are six kinds of repentance which are as follows.”

1. Repentance by the tongue;
2. Repentance by the eye;
3. Repentance by the ear;
4. Repentance by the hand;
5. Repentance by the feet; and
6. Repentance by the soul.

Then he said that repentance by the tongue is to keep the tongue from uncultured and absurd talking, and also away from such talking which is not suitable for him. Also make fresh ablution and pray two rakats as thanksgiving, sitting in the direction of Kaba and praying to Allah as follows: “Oh, Lord of the worlds, give repentance to the

tongue from absurd talking and keep it away from all such things except your Zikar (remembrance of Allah).”

Afterwards he said, “Oh, Darwesh persons, I have seen in the magazine of Khaja Moinuddin Chisti that in the morning time the seven parts of the human body request their tongues which is as follows: “Oh, tongue, if you keep yourself safe, then we will be safe and secured. If you do not understand it, then we all will be killed.”

**Repentance from the desires of the Soul**

Afterwards, he said, “Khaja Haruni wrote in his magazine that in all parts of the human body there are lust and greed which will be a veil for him. Until and unless there is repentance from these lusts and greed, he never will reach a position of power.” The details of the human body parts are as follows:

1. The eyes, which have the power of lust;
2. The hand, which has the power to touch and hold anything;
3. The ears, which have the power of hearing;
4. The nose, which has the power of smell;
5. The throat, which has the power of tasting;
6. The tongue, which has the power of talking;
7. The body, which has the power of touching; and
8. Consciousness and wisdom, which have the

attribute of good and bad deeds.

Afterwards, he said, “That repentance is better which is done before death. As per the saying of the prophet, “*Ajlu salat qabal faut wa ajal bil touba qabal maut*.” Its meaning is to perform prayer before its lapse. To make haste for repentance before death.”

Afterwards he said, “The man should think that today is better, because we cannot get such time for us for tomorrow.”

Afterwards Khaja Qutub narrated some couplets of Persian poetry in which the importance of time and its better utilization were described.

Upon finishing the details of the above benefits, Khaja Saheb engaged himself in the remembrance of Allah, so the well-wisher left the meeting place.

## 3.
## Discussion about Engagement

The wealth of kissing the feet of Khaja Saheb was available to me and Moulana Zainuddin, Moulana Minhajuddin, and other pious persons were present at the meeting place.

At that time he told all with his holy tongue, “Darwesh persons, a Taleb Haq (student) should always busy himself day and night in the remembrance of Allah, whatever be the condition

in which he lives. Because the period of life is very short." As one pious person says, we should endeavour in this till we are alive.

Then he said, "It was heard by Sheikh Nizamuddin Auliya that there are seven times of remembrance of Allah. In the daytime there are three, and in the night there are four times.
The day timings are as follows:

1. From morning to Israqh
2. From Israqh to Chast; and
3. From Asr prayer to Maghrib (sunset) prayer.

The night timings are as follows:

1. From Maghrib (sunset) prayer to Eisha (night) prayer;
2. From Eisha prayer to Tahajud (supererogatory in the early hours of the morning) prayer;
3. From Tahajud prayer to Kazib (evanescent light before daybreak) morning; and
4. From Kazib morning to Sadiq (dawn) morning.

Afterwards he said that he had seen in the book *Mahboob Ashqin* in which it was written that a Fariq Mashgol is that person one who busies himself by the innermost and manifestation in the remembrance of Allah, and who is free from other than Haq (Allah).

## The Method of Cleansing of the Innermost

Afterwards, he said the Sheikh of the Islam Khaja Yousuf Chisti wrote in his magazine that the Darwesh people should make the following five things compulsory for themselves which are as follows, so that there will be cleansed of the innermost available to them.

1. Miswak (toothbrush).
2. Reading of the Quran, and if not able to read then reciting Sura Iqlas.
3. To keep perpetual fasting, and if not possible, then to keep fast on the days of Baiz.
4. To sit in the direction of Qibla.
5. To live always in the condition of ablution.

Afterwards discussion about what the four worlds are started. He said with his holy tongue that in the world of mysticism if the Darwesh person did not know about the four worlds, then he was not a Darwesh person but was falsely claiming to be a Darwesh person. So for this reason he is not eligible to wear the saintly dress.

## The Four Worlds

Afterwards, he said he had seen in the recitals of the Sheikh of Islam Khaja Bahauddin that the four worlds are as follows:

1. Nasut

2. Malkut
3. Jabrut; and
4. Lahut.

The details of the above worlds are given by him as follows.

1. The world of Nasut belongs to the animals.
2. Their actions depend upon the following five senses: eating, drinking, smell, seeing, and hearing.

When the mystic person will pass through this world by doing mystic exercises, endeavours and with these attributes, then he will reach to the world which is called Alam Malkut (the angelic world) and which is known as the world of the angels where the following actions are available.

1. Tasbih (glorification of Allah)
2. Tahlil (declaration of God's unity by pronouncing *La ilaha illallah*)
3. Qiyam (standing)
4. Ruku (genuflexion)
5. Sujud (prostration)

And when one who pass through the above worlds, then he will reach the 3rd world which is called the world of Jabrut (heaven). This is the world of souls. The actions of this world are as

follows and which are known as attributes of Hamida (laudable).

1. Shouq (fervour)
2. Zauq (passion)
3. Love
4. Istaiq (fondness)
5. Demand
6. Ecstasy
7. Intoxication
8. Sahu (normal condition)
9. Majad (glory) and Mahu (engrossed)

When one who will pass through these attributes, then he will reach the world of Lahut (world lying beyond space and time) and which is a world of no identity. At that time he became unrelated to him. So it is called world of Lamakan (throne of God) and where there is no conversation and no endeavours are found there. As per Quran in which it is available " Enna ela rabbaka al-Muntaha."

Then he said " Oh: Darwesh the world of the Nasut is attributed of the soul and the world of Malkut (angelic world) are attributes of the heart, the world of Jabrut (heaven) are attributes of the soul, and the world of Lahut (world lying beyond space and time) are attributes of Allah. So in each and every thing there is proper position and status is there and having its attributes in it. So the soul

attracts this world which belongs to the place of the Satan. The heart is attracted of the perpetual paradise. The soul demands Rehman (The Merciful) and also demands the un-disclose secrets. One who follows the mind will go to the hell. One who follows the heart will go to the heaven. One who follows his soul, then he will be eligible for the nearness of Allah. In this situation he was reciting Rubai (quatrain) of Sheikh Shuhabuddin Saherwardi and its meaning and interpretation is as follows.

" One who follows the heart will go to the heaven. One who follows his soul, then he will be eligible for the nearness of Allah."

When the Sheikh of Islam ended these benefits and he engaged himself in the prayers so for this reason the well-wisher left the meeting place.

## 4.
## Discussion about the Zikar of Allah

The wealth of the kissing of the feet of the Sheikh was available to me. Some Darwesh persons and other pious persons and Moulana Baderuddin, Moulana Minhajuddin and Meeran Syed Mohammed were present at the meeting place. He told all with his holy tongue, "Oh, Darwesh, the mystic person should understand that the original life is that which should be spent in the remembrance of Allah, and if it is other than this,

then it will be deemed as death stage by stage." As per the saying of the prophet of Allah, "*Kul nafs yuqraj baghair zikar Allah fahuwa mayyat.*" It means the breath which is spent without the Zikar of Allah is death. Life is that which is spent in the Zikar of Allah. In this situation he said one Persian couplet which explains the meaning and interpretation as follows.

"The breath which is spent without Zikar of Allah is death, and life is that which is spent in the Zikar of Allah." One should not keep away from the Zikar of Allah. So for this reason one should always be engaged in every place in the Zikar of Allah. So Allah says, "*Fazkerallah qiyaman wa qadun wa janubikum*." It means while standing, sitting and at the time of sleeping we should remember Allah. "So, Darwesh, you should engage in all your breaths in the Zikar of Allah. And no breath should be spent in carelessness and without the Zikar of Allah."

Afterwards, he said this type of remembrance is obligatory and which should always be done. So one should busy oneself in Zikar of "*La ilaha ilal-lah Mohammedur rasool Allah*." In this connection the prophet of Allah's saying is: "*Min lam yaud fard daim lan yaqbal farzal maut.*" It means one who does not fulfil his obligations perpetually then Allah will not accept his timely obligatory prayers. There are four kinds of timely obligations as follows:

1. Prayer;
2. Fasting;
3. Zakat;
4. Hajj; and
5. The perpetual obligation mentioned as follows: *Lā ilāha illā-llāh, Muhammadun rasūlu-llāh* (There is no god but God, Muhammad is the messenger of God.)

So, the student, who is also known as a Salik, should not neglect his perpetual obligation in this matter. In this situation the Sheikh quoted the saying of Khaja Maudud Chistis that a man while taking in the breath and breathing out should always remember the Zikar of Allah. With this perpetual Zikar of Allah there will be a possibility of correcting the human heart. As per the saying of the prophet of Allah, "*Be kulli shai musaqila al-qalab zikar Allah tala*", which means that for everything, there is cleansing, and so for cleansing of the heart the thing is there, and it is called Zikar (invocation) of Allah.

## The Methods of Remembrance of Allah

He said that there are some Darwesh persons whose tongue is like that of a Salik and their hearts are engaged in the Zikar of Allah. So for this reason they are able to hear with their ears.

Afterwards he said he heard from the holy tongue

of Khaja Nizamuddin Auliya that there are two kinds of Zikar, which are as follows:

1. Zikar Khafi; and
2. Zikar Jali.

The disciple should first follow the Zikar Jali and then Zikar Khafi. The Zikar Jali is related to the tongue, and with the tongue this Zikar of Jali should be increased. So due to the increase of Zikar Jali then one should able to get Zikar of Khafi (low remembrance of Allahs's name).

Zikar Khafi is as follows: recite three times "*Lā ilāha illā-llāh*", and the fourth time say "*Muḥammadun Rasūlu-llāh*", and one should say "*Lā ilāha illā-llāh*" five times, and the sixth time one should say "*Muḥammadun Rasūlu-llāh*".

So then he said, "At the time of Zikar one should keep his hands on his knees and move the head from the right to the left side and think that except Allah everything should be removed from the heart."

Again, he should move the head from the right to the left side and say "*Lā ilāha illā-llāh*", and at the time of saying, "*Illā-llāhhe*" one should think that, except Allah there is no God. He should engage himself in the Zikar of Allah. He should do such Zikar of Allah so much that he should hear the Zikar of Allah with his ears. This method is

called Zikar Jali.

Now hear the details of Zikar of Khafi. The Sheikh of the world, Khaja Farid al-Haq wrote that in Zikar of Khafi one should engage in this Zikar of Allah by holding his breath. If he finds difficulty than he should breathe slowly by through his nose, but keep his mouth closed. Due to these acts there will be a possibility of the cleansing of the heart. Difficulty in breathing is harder than the difficulty of the problem of fire: the filth around the heart will be destroyed by the fire and it will become black and then the heart will become clear.

## There is Wisdom in Eating Less

Afterwards, he said there is wisdom in eating and sleeping less. I asked him how much we should eat. As per the saying of the prophet of Allah, "*Be yanbagi al-salik taglil al-tam.*" The mystic person should eat moderately. If a man is hungry and he needs two breads, then he should eat one bread only. He should not eat too much so that laziness prevails upon him. Again, he said that in the saying of the prophet, "*Inna al himka al filqalab aljai walu kana karifan la siyan.*" No doubt there is wisdom in the hungry heart, whether that person may be an infidel person or not. It will be especially so with the people of the faith of Islam.

## The Narrations of Learned Persons

It is a must for the mystic person to keep

fasting because there is much excellence in fasting. In this situation he said the Sheikh of Islam Fairdal Haq said, “The Salik (student) should compulsorily know that unless he follows the following two things he will not reach any high position.”

1. Tazkia (purification) and Tasfia (reconciliation).
2. Tajilia (splendour).

And there will no jewels of mysticism in him because the above are required for the following:

1. Tariqat (the mystic way); and
2. Haqiqat (truth).

Due to Tazkia Nafs (purification of mind), Shariah (Islamic law) will available which will depend upon the following things:

1. Prayer;
2. Fasting; and
3. To be always engaged in Zikar Jali.

Due to Tasfia Dil (reconciliation of the heart), Tariqat (the spiritual path) will be available which will depend upon the following things:

1. Prayer;
2. Fasting; and

3. To be engaged in the Zikar of Khafi in every breath.

When there is Tajlia (reconciliation) of the soul, then seven jewels which are the treasure of the heart will be enlightened there.

From the first jewel, the light of Zikar will be available. The identification of this will be that he will be disgusted with the existence of all things. Then the jewel of love will appear there whose identification is as follows:

1. Shauq (fervour);
2. Esteiaq (fondness);
3. Sympathy;
4. Grief; and
5. Bekhudi (rapture).

Due to the above things the man will desire the willingness and desire of Allah. Then the jewel of love (gohar mohabat) will appear whose identification is as follows.

1. To empty the heart from the love of the unrelated.
2. To be content always in every condition for the willingness of Allah.

Then the jewel of secrets (Gohar Sir) will appear there and its identity is that he will be able

to know the occurrence (Wardat) due to the bounty of Allah (Mawahid Ilahi).

Then the jewel of the soul (Gohar Roah) will appear there and its identity is that the mystic person will become unaware of the existing things.

In this situation he said that when the man reaches this position, then he will reach the position of Haqiqat (truth) and at the end he will be attached with divine lights. At that time he was able to see 18,000 worlds in between two of his fingers, in which he will endeavour in the Qudrat Haq (divine power) and as per his fate he will drown in this river. He will get the result as per his endeavours and trials in this. So one should not keep this benefit to himself.

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah, so the well-wisher and all other persons left the meeting place.

## 5.
## Discussion about Prayer Timings

The wealth of kissing the feet of the Sheikh was available to me and at that time Moulana Mohammed Musawa, Moulana Minhajuddin, Moulana Baderuddin and other devotees were present at the meeting place. He said with his holy tongue that the names (prayers) are to be performed at the scheduled times as their

attributes are so many that they cannot be explained. He said that in the book *Salwat Masudi* there is a reference which was narrated by Imam Baquer that prayers should be performed at the scheduled times. So the time should not become Makro (disapproved, though not unlawful things) as the prayer will then become illegitimate.

He said he had seen in the book *Hujjat Muslimin* that the prayers should be performed at the scheduled times and so they will be accepted and honoured in the court of Allah.

The schedule of obligatory prayers is as follows.

1. The Fajr (morning) prayer, from the morning of Sadiq (dawn) to the rising of the sun.
2. The Zuhar (afternoon) prayer, from the decline of the day to becoming double the shadow of the sun.
3. The Asar (late afternoon) prayer, from the end of the afternoon till sunset.
4. The Maghrib (sunset) prayer, from sunset to the decline of Shafaq (the redness in the horizon in the evening).
5. The Eisha (night) prayer, from the end of the evening to dawn (Sadiq) time.

Afterwards, he said he heard from Sheikh Nizamuddin Auliya that the prophet of Allah performed three kinds of prayers.

1. The timely prayers.
2. The prayers of the reasons.
3. The prayers of the un-reasons.

The details of the prayers are as follows.

1. Five obligatory prayers, viz. Fajr (morning) prayer, Zuhar (afternoon) prayer, Asar (late afternoon) prayer, Maghrib (sunset) prayer, Eisa (night) prayer.
2. Three supererogatory.
3. Chaste (mid-morning) prayer.
4. Awabin (Salat al-Awwabin consisting of 2, 4, 6 or 8 Rakta; the prayer to be prayed after sunset to be of 6 or 8 Rakat).
5. One more prayer is there which is performed on the first of the month.

The prayers which are performed once in the year are as follows.

1. Two Eid prayers.
2. The Taraweh prayer (special night prayers in Ramadan).
3. Shab-e-Barat prayer.

Afterwards, he said the prayers which are mentioned above belong to the category of time.

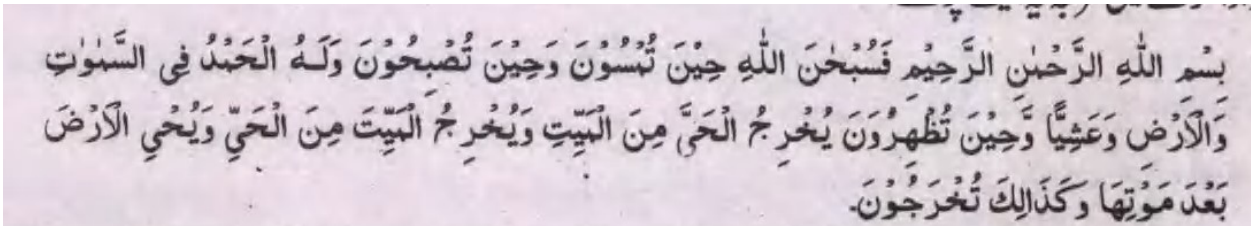
The prayers of reasons are as follows.

1. Estaqsa (for the rain) prayer.
2. Prayer of lunar and solar eclipses.

The prayer which does not belong to the categories of time and reason is as follows.

1. The prayer of glorification, which can be performed at any time.

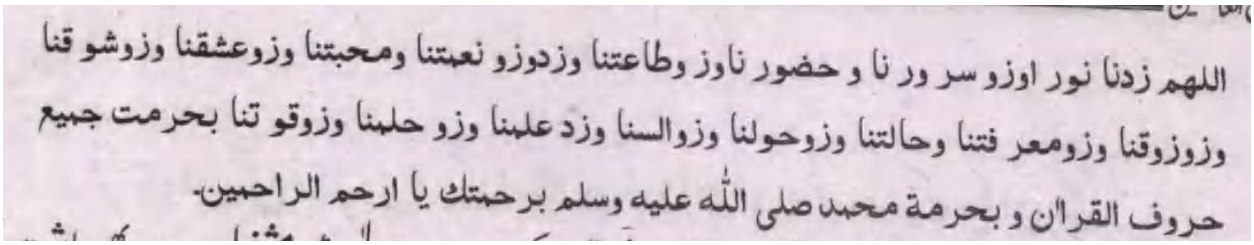
Those who want to pray for thanks of actions should follow the method of performing this prayer of two Rakat of thanksgiving at the time of dawn after fresh ablution and read the following verse.


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ
وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِ الْاَرْضَ
بَعْدَ مَوْتِهَا وَكَذٰلِكَ تُخْرَجُوْنَ.

After this, pray two rakats of prayer of Sunnat as follows.

1. Recite Alam Nashera in the first Rakat after Sura Fateha.
2. Recite Alma Tarah in the second Rakat after Sura Fateh.

After this prayer, read the following supplication.


اللهم زدنا نور اوزو سر ور نا و حضور ناوز وطاعتنا وزدوزو نعمتنا ومحبتنا وزوعشقنا وزوشو قنا
وزوزوقنا وزومعر فتنا وحالتنا وزوحولنا وزوالسنا وزد علمنا وزو حلمنا وزوقو تنا بحرمت جميع
حروف القرآن و بحرمة محمد صلى الله عليه وسلم برحمتك يا ارحم الراحمين۔

For this prayer the time till sunrise was considered important. Then one should perform the Israq (mid-morning) prayer and engage in the remembrance of Allah. Then one should perform the Chast (mid-morning) prayer of 12 Rakat with three Salam as follows.

In the first four Rakat recite Enna.
In the first rakat recite Enna Usana.
In the second rakat recite Enna Arsalna.
In the third rakat recite Enna Anzalna.
In the fourth rakat recite Enna Atana.

In the other four Rakat follow the method below.

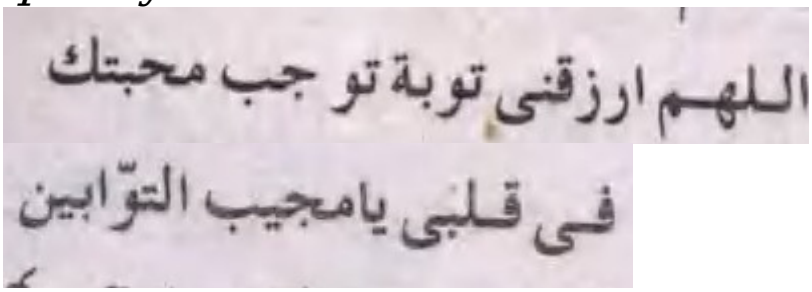
In the first Rakat recite Washams.
In the second Rakat recite Walail.
In the third Rakat recite Wazzuha.
In the fourth Rakat recite Alam Nashrah.
Of the remaining four Rakat recite four Qul.

When the shadow of the sun declines perform four Rakat of the prayer of Zawal. In the Zuhar (afternoon) Sunnah four prayers recite four verses of Qul.

Afterwards, he said he had seen in the book *Hujjat Islam* that one who recites Sura Am five times after Asar (late afternoon) prayers, then he will become a slave of the love of Allah.

Afterwards, he said the Sheikh of the Islam Khaja Mohammed Chisti said to perform the prayer of Awabin of 20 Rakat after the sunset prayer, and in it to recite from the Quran whatever he knows. Then, in prostration, he said to read the following supplication three times.

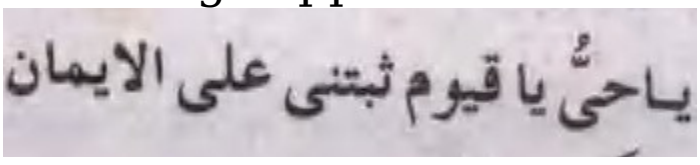
*“Allahumma arzaqni tubatu tuwajab mahabatik fe qalbi ya mubin tawabin.”*




Afterwards, he should perform two Rakat of prayer of Hifzil Eman as follows.

In the first rakat recite Sura Iqlas seven times and Sura Nas once.

After the prayer to prostrate and recite the following supplication three times.




“*Ya hai ya qaum tabitni al eman*” and hope that with this prayer, Allah will grant him Eman (faith) and his breaths will be passed with thrift.

Afterwards he said he saw in the book *Israr Auliya* that one who prays two Rakat of Roshani Chasam for the safety of the eyes as follows then his eyesight will get such perfection that he will be able to see the stars in the daytime.

In every rakat recite Enna Atna three times after Sura Fateha and prostrate and recite the following supplication.

*"Mustagani be sanu wa basrei wajal waris."*

He said he had heard from the holy tongue of Sultan Mashaiq Sheikh Nizamuddin Auliya that one who should perform the prayer of Ashiqin in the midnight time with the fresh ablution as follows.

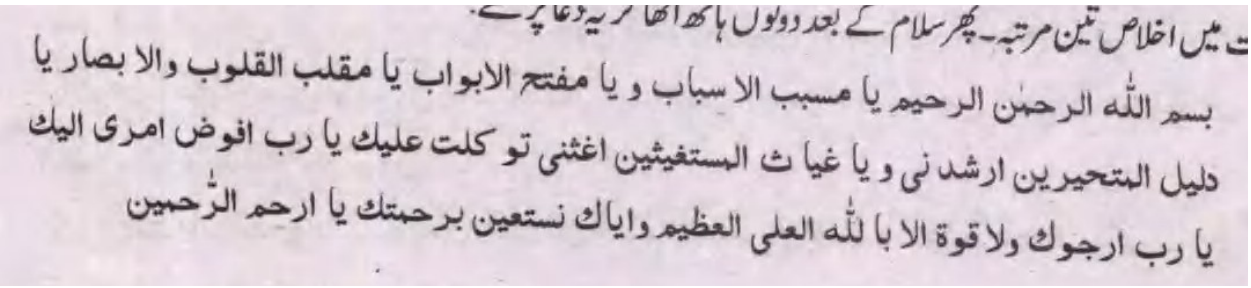
In the first Rakat after the Fateha verse recite Sura Ayut al Kursi thrice.

In the second Rakat after the Fateha verse recite Sura Iqlas five times.

In the third Rakat, recite Amana Rasul.

In the fourth Rakat recite Sura Iqlas three times.

After salam recite the following supplication.


ت میں اخلاص تین مرتبہ۔ پھر سلام کے بعد دونوں ہاتھ اٹھا کر یہ دعا پڑھے۔

بسم اللہ الرحمٰن الرحیم یا مسبب الاسباب و یا مفتح الابواب یا مقلب القلوب والابصار یا
دلیل المتحیرین ارشد نی و یا غیاث المستغیثین اغثنی تو کلت علیك یا رب افوض امری الیك
یا رب ارجوك ولا قوة الا با للہ العلی العظیم وایاك نستعین برحمتك یا ارحم الرّٰحمین

## The Timings of Waking Up During the Night

He said there are different views on the matter

of the time of waking up. Some learned persons used to wake up in the first part of the night and others used to sleep in the first part of the night and wake up in the middle of the night and engage in the worship of Allah, which is the best method in this matter. So it was the habit of the Sheikh of Islam Nizamuddin Auliya who used to wake up in the middle of the night and there was a muezzin (one who calls for prayer in the mosque) available to him so he used to perform the Eisha (night) prayer at that time till the morning. He used to wake up and be engaged all the time in the following things.

1. Recitation of Quran.
2. Prayer.
3. Zikar (remembrance of Allah).
4. Fikar (thinking).

Afterwards, he said in the olden times the learned persons used to be engaged in these activities so they were able to get nearness to Allah. Even though there will be favour of Allah which will be sent down, but we should try harder and make endeavours in this matter.

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the remembrance of Allah, so the well-wisher and all other persons left the meeting place.

**6.**

## Memorization of the Quran

Discussion about the memorization of the Quran started. The wealth of the  kissing of the feet of the Sheikh was available to me. Other mystic persons were present in the meeting. The Sheikh told all with his holy tongue:

> Oh, Darwesh persons, the reading of the holy Quran is such a worship which is better and superior than other worships. For whatever is there in this world and what is available in the other world, the recitation of the holy Quran is the best thing. When there is this type of situation and this condition prevails, then the Muslim persons should not ignore this grace and should not neglect it for this purpose.

Afterwards, he said that he had seen in the book *Hujjat Islam* that it was written that the heart in which the Quran is available will be free from sin and greed.

He said he had heard from the holy tongue of the Sheikh Islam Nizamuddin Auliya that there are two benefits of recitation of holy Quran which are as follows.

1. There will be no decrease of eyesight and there will be no pain in the eyes.
2. For each and every time of recitation of the holy

Quran there will be a reward for the worship of 1,000 years, and the same number of sins will be removed in the record book of deeds of the reader of the Quran.

He said he had seen in the book *Misbah al-Arwah* that it was written that when the Hafiz Quran (Quran-knower) will die then his soul will be put into the lantern of light, and with the divine light it will get the nearness of Allah 1,000 times.

Afterwards, he said that the Hafiz Quran persons without doubt will be getting the reward of heaven and they will get light separately. So it is said that on the day of judgement there will be divine lights for one time for all the prophets and pious persons. I asked that if it is not memorized then what is the order about the reading of the holy book by seeing it. He said it is good, and from this there will be a good effect for the eyes and for each and every word there will be a reward of the worship of 100 years will be recorded in his book of deeds.

**To Recite Sura Yousuf for the Memorisation of the holy Quran**

He said later that he had seen in the book *Dalil Salikin* that it was written that if anybody wanted to memorize the Holy Quran then he should recite

the verse Yousuf always so that the blessing of Allah will be there for the reading of this verse, and then he will be able to memorize the Quran.

He then said that Sheikh of Islam Khaja Moin al-Haq said he had heard that Khaja Abu Yousuf Chisti did not memorize the Quran, and one night he was sleeping in a condition of worry and had seen the prophet of Allah in his dream who asked him why he was so worried. He told him that he was worried for not having memorized the Quran.

The prophet told him that he should recite the verse Yousuf always so that Allah's blessing will be there for reading this verse, then he would be able to memorize the Quran. And in his last years he used to recite the holy Quran five times daily, then get engaged in other work.

He said that the Sheikh of Islam Qutub al-Haq did not memorize the Quran in his early days and for this reason he used to worry and be upset. One night he was sleeping in this condition of worry and saw the prophet of Allah in his dream, and he put his eyes on his feet and requested him and presented his problem. He told him he was worried for not having memorized the Quran. The prophet told him he should recite the verse Yousuf always so the blessing of Allah will be there for the reading of this verse, then he will be able to memorize the Quran.

Upon finishing the details of the above benefits, then Khaja Saheb went into his room and was

engaged there in the remembrance of Allah, so the well-wisher and all other persons left the meeting place.

## 7.
## Discussion about Love

The wealth of the kissing of the feet of the Sheikh was available to me. At that time Moulana Baderuddin, Moulana Minhajuddin, Moulana Musavi, Meeran Syed Mohammed and other devotees were present at the meeting place. He said with his holy tongue that to whom Allah will give his love, then why is he related to the love of the unrelated?

### Sincerity in Love

Sincerity in love is required because in the heart in which there will be love of Allah, then no love of the unrelated will be found there. He said he had seen in the book *Anis al-Arwah* in which it was written that there was one pious person who was in the condition of intoxication, and in that condition, he said, "*Lais li sewak wala qalbi ba-gharib raqib*." It means that except you nothing is there with me. And my heart is not interested in the unrelated.

He said the position of love is greater than other conditions. For this position such persons will become eligible who will be free from all things and who should not care and think except about

the demand of Allah.

**Two Kinds of Love**

He said he had heard from the holy tongue of the Sheikh of Islam Khaja Nizamuddin Auliya that there are two kinds of love.

1. The love of the personality.
2. The love of the attributes.

The love of the personality is attached with Muwahib (kindness). And the love of the attributes can be obtained. The personality of the love is not attached to endeavour and actions and the thing which is related to endeavour, so love can be done with him.

He said he had seen in the book *Israr al-Arifin* that it was written that the beginner who practices love will find four things as follows.

1. Mankind.
2. The World.
3. The mind.
4. Satan.

So to be away from mankind, one should adopt loneliness. To be away from the world, one should follow the content. To be away from Satan and the mind, pray to Allah in every breath. Because these two are his two enemies who will try the Taleb and

seduce him and keep him away from the love of Allah and put him on the love of the unrelated.

**The Status of love**

He said he had seen in the book *Monis Arwah* that it was written that one pious person was asked by Khaja Hasan of Basra as to in how many years he had reached the place of love. He said that he had reached in three days as follows.

1. The first day he left the world.
2. The second day the other world.
3. The third day he reached the place of love.

When the above matter was heard by Rabia of Basra, she said that he had reached there, but very late. When she demanded the love of Allah, then she got lost in the first step itself. In the second step she left the other world. So in the third step she reached the place of love.

He said the name of special love is such that for the sake of the friend one should sacrifice his beloved thing, like the prophet Abraham (A.S.) who wanted to sacrifice his son for the sake of the love of Allah. Then the command of Allah came, “Oh, Abraham you are firm in our friendship. Do not sacrifice your son: we will send one sheep from paradise in lieu of him. Sacrifice the sheep and leave your son.”

Then Khaja Saheb began weeping so much that

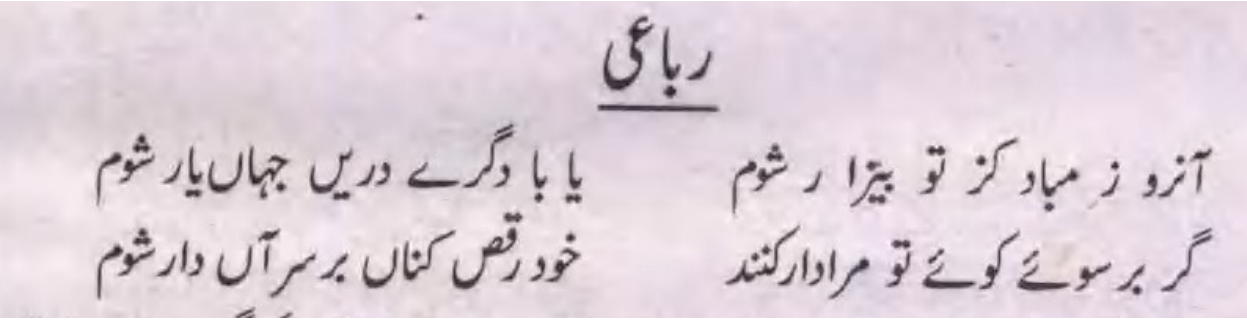
he became unconscious. When he regained his consciousness, he said that in love one who is so true that even if he is cut into pieces or if he is put into a fire he should still be firm in these conditions. One who is not firm in these conditions will not be found firmly in the love.

Afterwards, he said he had seen in the book *Dalil Ashiqin* that it was written that when Mansour Hallaj was brought in the bazaar and sent to the cross for his execution, he was going there happily and he addressed the people that there are two Rakat of love and affection, and where ablution is done by his blood. So while standing on the cross, he was reciting, "*Rakatan fil ashiq al-wazu la badamana.*" When Shibli asked what the name of perfection in love was, he said that it was to first cut his hands and feet and put him on the cross, then with truth and with blood, he should make his face red for his friend.

1. The first day to kill him.
2. The second day to burn him.
3. The third day to put the ashes in the flow of water.

When a person tolerates the above and is patient with these things, then he will become eligible for the place of love. Then Khaja Saheb wept very much and was becoming unconscious. When he came back to a normal condition, he said,

“There should be 1,000 mercies on Khaja Mansour Hallaj, who left this world with his firmness in love and affection.” He said once he heard the following Rubai (quatrain) from Sultan Mashaiq Sheikh Nizamuddin Auliya from his holy tongue as follows.


رباعی

آنرو ز مباد کز تو بیزا ر شوم　　یا با دگرے دریں جہاں یار شوم
گر بر سوئے کوئے تو مرادار کنند　　خود رقص کناں بر سر آں دار شوم

Then he told about one event in Egypt that there was one mad person and an iron collar was put on his neck and shackles on his feet and he was sitting in a graveyard in this condition. The Sheikh of Islam, Abu Ali Farmadi who was passing from there asked him to come near, and when he came forward, he said that that night when he engaged in the remembrance of Allah, to convey his message to his friend that his only sin was that once he said that he would keep him as a friend, so for this an iron collar was put on his neck and shackles on his feet. “So I swear in the name of Your majesty that if You send the iron collars and shackles of the seven worlds and the seven skies on my neck and on my feet, then also my love will not be less in this.” So Khaja Saheb wept very much on this matter.

Later, he said that once a pious person was passing through a jungle in the summer season and one person was standing barefoot there on a stone in the afternoon and looking at the sky in a condition of surprise. That pious person thought it was a high level of surprise and went forward and he put his eyes on his feet. So when that person came out of intoxication he put his hands on his mouth and said to him that it was enough, otherwise it would not happen that he would speak with him and there would be modesty for him so that he would allow him to stay, and saying this he went again in the condition of surprise.

Khaja Saheb said afterwards that love and respect are the fruits of one tree. When there is much love, then there will be an increase in respect.

**The Condition of Amazement is a Very Superior Condition**

Discussion about the condition of amazement started and Khaja Saheb said with his holy tongue that the condition of surprise is a very superior condition in which one gets engrossed and gets this as per his fate. He then said that one who is in the condition of amazement will always live in the following conditions.

1. Amazement.
2. Intoxication.
3. He will be drowned in the creation of the divine

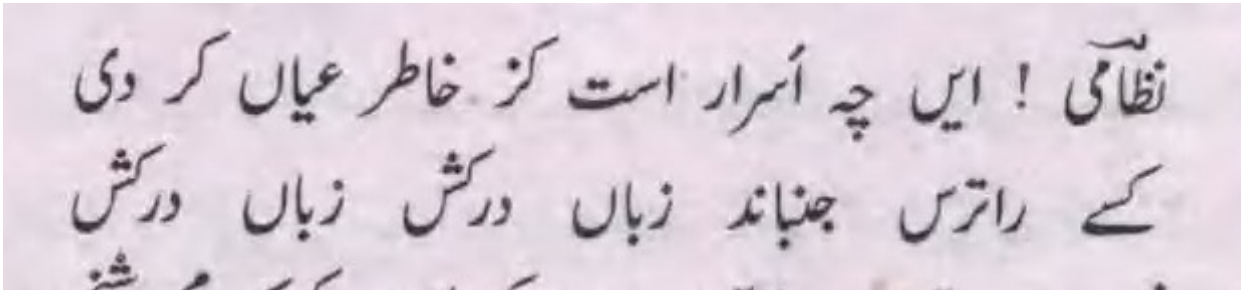
power (qudrat of Haq).

If he stands, then he will be in the condition of remembrance of the friend. If he is in a sleepy and sitting condition then he will be engaged in watching the game of the friend's Qudrat (divine power) and greatness. If he is awake, then he is near the veil of the greatness of the friend.

Then Khaja Saheb said that when the person by surprise, says the morning prayer, he will stay there till sunrise. With this they want to be accepted in the eyes of the friend.

Afterwards, he said, had seen that in the book *Dalil Arifin* it was written that one pious person was looking at the sky in a condition of intoxication in which he was seeing that the empyrean was asking the chair and the chair was asking the empyrean what was its condition. When the pious person saw this he said a slogan and fell down and was becoming unconscious. When he was back in the condition of consciousness, one of his disciples who was standing near him asked, "Oh, Sheikh, what is your condition? What is the reason for such great fear in you?" He said, "Dear, there is a case of intoxication, so its condition is there upon him." So he said he was able to know that the things which were created from the empyrean to the earth and all those things are attached and are drowned in the attributes of Allah, so all are in the condition of the

intoxication, and he was shivering due to fear for this reason. When he came to know this, then he began weeping and said it was a case of surprise and amazement. Afterwards Khaja Saheb recited the couplet from Masnavi of Nizami with his holy tongue as follows.


نظامی ! ایں چہ اُسرار است کز خاطر عیاں کر دی
کسے راترس جنباند زباں درکش زباں درکش

When Khaja Saheb recited the above couplet I requested him to submit the poem of the Sheikh of Islam Khaja Moinuddin Sanjari then he said to recite it. I recited the following poem.

When the author of the book recited the above poem, then Khaja Saheb began weeping and said, “Oh, Darwesh, he remembers it very well,” and he praised me much in this matter and gave me the following gifts.

1. Raincoat.
2. Four-cornered Turkey cap.

Afterwards, he said that Allah sees and knows well about the hearts of all the people. Whatever you are watching it belongs to His manifestation.

Upon finishing the details of the above benefits,

Khaja Saheb went into his room and was engaged there in the remembrance of Allah, so the well-wisher and all the other persons left the meeting place.

## 8.
## Discussion about Sama (Ecstasy)

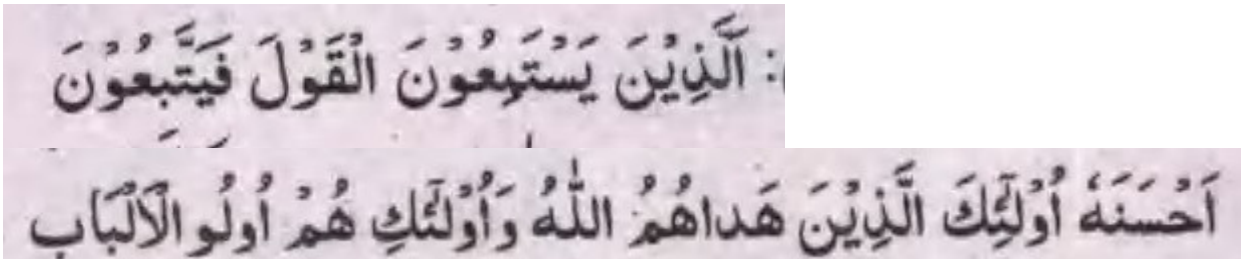
A discussion about Sama started. The wealth of the kissing of the feet of the Sheikh was available to me. At that time Moulana Masavi, Moulana Qiyamuddin, Moulana Baderuddin and other devotees were present at the meeting place. Khaja Saheb said with his holy tongue that he had heard from the holy tongue of the Sheikh of Islam Nizamuddin Auliya that there are four kinds of Sama as follows.

1. Halal (legitimate).
2. Haram (illegitimate).
3. Makru (bad).
4. Mubah (lawful).

### Explanation of the above Kinds

Khaja Saheb said that if the heart of a person in Sama is more towards Allah then the Sama is Mubah (lawful), and if it is towards the Mejaz (worldly) then it is Makru (bad). If the heart is towards Allah completely then it is Halal, and if it is towards Mejaz then it is illegitimate.

Then he said that when the voice is suitable then how will it become Haram (illegitimate)? The Sheikh of Islam Khaja Moinuddin Chisti said about Sama that it is Sar Haq (the secret of reality)




Khaja Saheb said, “There are beastly (Haiwani) attributes in the world which change with the personality of the man. And the attributes of human beings will become overwhelming in his heart. So there will be overpowering of love and there will be movement due to frightfulness. At that time the secrets of the innermost will be disclosed to the person. For this reason there will be fervour in him so he will begin dancing.” Here, he quoted one Persian couplet whose meaning and interpretation are as follows.

“If a sight of the bride of the lover is found in the green dress, then there is no fault of the peacock of the heart which is engaged in the dance.”

He said that in the book of the prophet’s sayings *Sahih al-Bukhari* it is mentioned that one slave girl was playing on the daf (small tambourine) before Hazrat Aisha Siddiqa (R.A.) and Abu Baker Siddiq (R.A.) prohibited her. The prophet of Allah said,

“Do not prohibit them. It keeps them in the same condition. Because Eid (festival) is available in every nation.”

He said that in the book *Awarif* it is written that Aisha Siddiqa (R.A.) says that once before, her playing of music was in progress and at that time the prophet of Allah came there and he did not prohibit her and sat there. Umar Bin Qattab (R.A.) saw that the prophet of Allah was hearing music and was weeping. So he also began weeping. Usman Bin Affan (R.A.) and Ali Bin Taleb (R.A.) saw that the prophet of Allah was hearing music and both of them began weeping. So they also began weeping. Then the prayer of Zuhar (the afternoon) started, so then they made ablutions and prayed the Zuhar prayer.

**Whether Sama is Halal or Haram**

Khaja Saheb said once one learned person came in the presence of the Sheikh of Islam Khaja Nizamuddin Auliya and asked him how it was legitimate that in a gathering there is beating of a Daf and playing of a Dansari (flute) and then Sama is heard and at the same time there is a dance of Sufi persons. He said Sama is not entirely Haram or entirely halal. Allah made it legal for some persons and illegal for other persons. For those for whom it is Haram, they should not hear it. For those for whom it is halal they should try to hear it. For the flute there is an order without doubt of

its prohibition so it should be kept away. If somebody falls in the Islamic law from his position, then he will also fall from the Shariah. So he who is away from the Shariah will have no place.

Sama is the cure for a sympathetic person in gradual stages. As there is cure of pain of the manifestation in the same way cure of pain of the innermost is available in Sama only and there is no other cure available. As per the saying of Imam Abu Hanifa there is no order surely to kill the soul, so it is not legal. So grief on this type of Sama is legal for the sympathetic people. For the following people it is not legal in the Shariah and mystic way of life.

1. The unsympathetic people.
2. The people of the mind.

**The Jewel Changed into Blood**

Khaja Saheb told of the case of one son of the king of Isfhan who was loved too much who was always kept before his eyes and never allowed to be kept away from him for even a single moment.

Once by chance the king was away from the royal palace. So the son, upon getting a chance, went to travel outside the palace. On the way he heard the sound of music and he made a shout and fell from his horse. The royal servants brought him immediately to the royal palace. He was becoming

sick. So doctors came from all over the country and checked the prince, but were not able to find the cause of his disease. Due to the effect of this disease the prince did not eat, drink and talk and always used to be in the condition of unconsciousness and surprise.

When he became conscious he used to say that there was a fire in his body and he said this again and again. He would become unconscious and at last he died of this disease.

The king gave orders to check the stomach by cutting it to find the disease of the prince. When the stomach of the prince was cut one red stone was found in his stomach. When it was shown to the doctors and physicians they all agreed that they did know anything in this matter as this was not mentioned in the books of knowledge of their profession. As the king loved the prince greatly he gave orders to make two parts of that jewel and he wore one and the other gem was kept in the palace.

When the king finishing the days of mourning of the prince, he heard music, and at that time the gem of his ring melted and changed into the blood due to the sound of the songs. When the king saw this he was surprised. So he called the doctors and physicians in the court and asked them the reason for this. They said, “Oh, king, your son was a lover of music, and we did not know this, otherwise we would have advised him to hear music and to

follow the musical mode. If he would have heard music, then this gem would have changed into blood in his stomach, and in this way he would have regained his health."

Then the king gave orders to bring another gem there. When it was brought he wore it in his ring and ordered the choristers (Qawwals) to sing songs in the palace. When the music started the courtiers were watching the gem of the ring of the king. When the sound of the music started the gem began to melt and changed into blood.

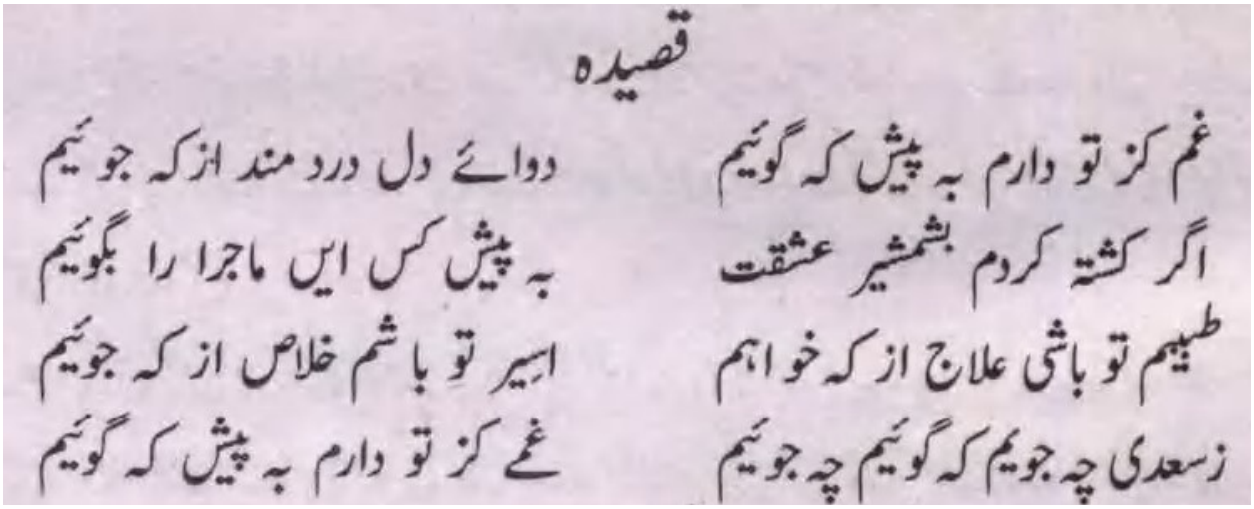
Khaja Saheb said that from this event, it was clear that Sama is the cure of sympathetic people.

He said that if a person is a man of fervour and sympathy, then for him one couplet of the chorister is enough, whether there is a flute there or not. But when there is no fervour and sympathy with a man, even then if there is a play of many changes (lutes), Dafs (a small tambourine) and flutes before him, there will be no effect on him.

So it is known that it is a work of sympathy which is not only related with equipments. When Khaja Saheb explained the above details, one person told him that chorister Aziz was present at the meeting place for the Sama. When the chorister started Sama, Moulana Mohammed Musawa and Moulana Baderuddin were standing there and started dancing in the meeting place and were busy in it from the afternoon (Zuhar) prayer to the late afternoon (Asar) prayer. The

chorister was singing the following Qasida (encomium).

The Sama finished at the time of the Asr prayer so all performed ablution and the Asr prayer was performed there. Then Khaja Saheb was sitting in the courtyard of the mosque and Moulana Minhajuddin, Moulana Qiyamuddin and other pious persons were present there. The chorister whose name was Kamal started the sama. Khaja Saheb began dancing and he was also weeping so there was a great effect of it on the other persons who were present. When the Sama finished all the persons kissed Khaja Saheb. The chorister sang the follow qasida (encomium).


قصیدہ

غم کز تو دارم بہ پیش کہ گوئیم — دوائے دل درد مند از کہ جوئیم
اگر کشتہ کردم بشمشیر عشقت — بہ پیش کس ایں ماجرا را بگوئیم
طبیبم تو باشی علاج از کہ خواہم — اسیر تو باشم خلاص از کہ جوئیم
زسعدی چہ جویم کہ گوئیم چہ جوئیم — غمے کز تو دارم بہ پیش کہ گوئیم

From the Asr prayer till the prayer of Tahajud (supererogatory in the early hours of the morning) prayer Khaja Saheb was busy dancing, but at the

time of prayers he used to perform ablution and perform the prayer, and after the prayer he again engaged in dancing.

## Fasting on the Dates of the 13th, 14th, and 15th of Every Month

Discussion about the days of fasting of Baiz (fasting on the dates of the 13th, 14th, and 15th of every month) started and Khaja Saheb said with his holy tongue that when prophet Adam (A.S.) was sent down from heaven to the earth then at that time he was having the complete structure which was black in colour. When he was praying he was asked to keep fast on the dates of the 13th, 14th, and 15th of every month. When he first kept the fast than one-third of the colour of his complexion was becoming white, and from the second fast two-thirds of his complexion was becoming white. And from the third fast he was becoming completely white.

Khaja Saheb said that he had seen in the book *Dail Arifin* that it was written that once one person asked the prophet of Allah about the days of fasting on the Baiz days. He had heard from the holy tongue of the Sultan of Mashaiq Sheikh Nizamuddin Auliya that in the daily recitals of Sheikh Khaja Mohammed Chisti, it was written that the prophet of Allah said, “Keep fast on the dates of the 13th, 14th, and 15th of every month, which is like having kept fasting the whole year.”

On the day of judgement 70 persons would be forgiven due to his sake. In the grave, when there will be tumult there, then his face will become like the moon of the 14th night.

Upon finishing the details of the above benefits, Khaja Saheb went into his room and engaged in the remembrance of Allah.

## 9.
## Excellence in Feeding the Poor

A discussion about Sama started. The wealth of the kissing of the feet of the Sheikh was available to me. And at the time Moulana Zainuddin, Moulana Baderuddin, Moulana Minhajuddin, Moulana Masavi, Moulana Qiyamuddin and other devotees were present at the meeting place.

He said with his holy tongue that the feeding of poor persons is recommended in all religions of the world and there is no excellence other than this. So to feed hungry persons and comfort should be given to them to bring their hearts in the agreed conditions.

He said once some person asked Sheikh Abul Khair to show him the ways towards Allah. He said, “The ways are equal to all particles of all existing things. But among those ways that way is nearest in which there will be given comfort to the people.”

**Perfection in the Way of Mysticism**

Khaja Saheb said that in the book *Dalil Salikin* it was written that once Khaja Hasan of Basra and Rabia of Basra were sitting together at one place and they were discussing about mysticism. Rabia of Basra asked him on the way of mysticism, which is the name of perfection. Then Khaja Saheb prayed on his prayer mat while keeping it in water. Afterwards Hasan of Basra said, “Oh, Rabia it is like that if you walk on the water you are like a straw, and if you fly in the air then you are like a housefly. If you bring the heart of another person in an agreeing condition then there will be something.”

He said once some Qalanders (dauntless) persons came in the presence of Khaja Nizamuddin Auliya and one among them said, “Oh, Sheikh, kindly show me any miracle.” Then Khaja Saheb asked his servant to bring food for them. It was brought and given to the Qalanders. Then that Qalander said again what he should do with the food, and to show him any miracle. Khaja Saheb said, “Brother, this only is the miracle. So eat it. There is no miracle other than this.” When the Qalanders heard this they paid respect to him, ate the food and left the place.

Afterwards, he said he had seen in the book *Hujjat al-Islam* that when the companions of the prophet used to visit the prophet, they used to eat

something at the time of their visit and then left the place.

## The Fulfillment of Desires is Better than Prayer

Khaja Saheb said Anas Bin Malik had narrated that once some persons asked the prophet of Allah, “Is it good to give one bread in the way of Allah, or to pray 100 Rakat?” He said to give bread. Again, asked whether it was good to fulfil the needs of Muslim persons or to pray 100 Rakat, he said, “To fulfil the needs of the Muslim persons.”

He said nothing was better and there was no excellence like giving comfort to any person.

Upon finishing the details of the above benefits, Khaja Saheb went into his room to engage in the remembrance of Allah.

## 10.
## Discussion about Leaving the World

A discussion about leaving the world started. The wealth of the kissing of the feet of the Sheikh was available to me. And at the time Moulana Minhajuddin, Moulana Qiyamuddin, Moulana Baderuddin and other devotees were present at the meeting place. He said with his holy tongue “Oh, Darwesh, there is no comfort in the house of the persons of the world. But there is comfort in

the house of Darwesh persons because the anger of Allah is there on the people of the world."

Khaja Saheb said he had heard from the holy tongue of Khaja Nizamuddin Auliya that the prophet of Allah said, "*Hub duniya ras kul qatiya wa tark duniya rak kul ebada.*" It means the friendship of the world is the root cause of all sins.

Afterwards, he said "He had seen in the book *Zad Husnain* that all bad deeds had been gathered in one house and its key was made with the love of the world, and all good deeds had gathered in one house and its key was made with giving up of the world."

He said Khaja Abdus Salam Tastari wrote in his magazine that "There is no such big veil of the world in between man and Allah. So for this reason, if one loves the world more, then he will be further away from Allah."

## To be Kept Away from the Company of the King

Khaja Saheb said that one Hakim (philosopher) passed some days in starvation. He did not eat and drink. When he reached near the river, he began eating the leaves of the grape tree. At that time the people paid him much respect, getting down from their horses, and told him, "If you work with our king then there will be no need of eating leaves." The wise person told them, "If you be content with leaves, then there would be no need

of the company of kings and the desires of the world."

He said that on the way of mysticism such persons will be called Darwesh, in whose hearts no thought would come except the remembrance of Allah. And he should not engage in any other thing and he should not keep relations with the people of the world.

The author explained to the Sheikh that this slave had written some beneficial things in this book for himself. Otherwise, what was his position that he should write a book? Then he said, "What then is that which will be better than this? And that whatever he had heard from his Sheikh's tongue, he should record all its details not only for his benefit, but also for the benefit of other persons. Because in this matter, I heard from the holy tongue of my spiritual master that the prophet of Allah said, '*Akhir al-Akhir al-Akhir al-Mutadi.*' It means the best good deed is that with which one should be benefited, and also there will be benefit to other persons."

**The End.**